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# NEW TESTAMENT ABSTRACTS



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# PERIODICAL ABSTRACTS

## THE NEW TESTAMENT: GENERAL

692. A. BENTUÉ, "Albert Schweitzer: escatología y hermenéutica," *TeolVida* 16 (2-3, '75) 152-164.

In celebration of the centenary of A. Schweitzer's birth in 1875, the article gives a brief biographical sketch and discusses some aspects of Schweitzer's thought, including his reflection on the eschatological problem as a hermeneutical problem in both *The Quest* and *The Mysticism of Paul*, the Kantian dimensions of his respect-for-life ethics, and his relevance for Latin American theologians today.—S.B.M.

693. B. DE MARGERIE, "Diffusion de la Bible et économie du salut," *EspVie* 86 (4, '76) 40-47.

A French version of an article first published in English in *AmEcclRev* [§ 18-749].—D.J.H.

694. D. A. HAGNER, "The Tyndale New Testament Commentaries: A Review Article," *JournEvangTheolSoc* 19 (1, '76) 45-52.

With the appearance of L. Morris's commentary on Lk in 1974, the series stands completed. So far as critical questions are concerned, the commentaries generally summarize and assess arguments in rather brief compass, arriving quickly at the traditional, conservative conclusions. Readers may often wish for more discussion of an exegetical point, but they will seldom be utterly disappointed. The series must be judged an outstanding success.—D.J.H.

695. H. PARUZEL, "Aütentikeco de la Nova Testamento" [Authenticity of the New Testament], *BibRevue* 11 (4, '75) 181-200.

In dealing with the question of authorship in the NT, this article first discusses the broader problem of pseudonymity in antiquity. The anonymity of many of the OT books and the pseudonymity of the intertestamental period show that pseudonymity was part of the religious and cultural milieu of Israel in the last stages of its history. Consideration of the canon (as defined at Trent) of the NT and of the long tradition of "apostolic" authorship leads to these conclusions: (1) A book can be canonical even when its author is unknown. (2) Pseudonymity is characteristic of many of the books of the NT. (3) Exegetes should take these factors into consideration when dealing with the questions of apostolicity and inspiration.—S.B.M.

696. J. M. PHILLIPS, "Biblical Studies in Japan, 1945-1974," *NEAJournTheol* 15 ('75) 38-60.

A discussion of the Bible in Japanese Christian history, new Japanese translations of the Bible, the renewal of biblical studies among Catholics and Protestants in Japan after 1945, controversies about scriptural studies, and the work of the biblical study societies. The crises in the schools and churches in 1968-70 revealed



the hazards that arise from too great a separation between church programs and academic life, and efforts are being made to restore the connection between the two.  
—D.J.H.

### *Interpretation*

697. W. A. BEARDSLEE, "Narrative Form in the New Testament and Process Theology," *Encounter* 36 (4, '75) 301-315.

Process thought can be fruitful for the interpretation of narratives in the NT, and grappling with issues raised by the NT narratives may stimulate the development of process theology itself. The autobiographical story brings up the questions of the relation between author and work and of how the organizing myth or vision may be altered in the light of concrete experience. The parable points us even more sharply to the matter of continuity and discontinuity, to the function of the story so to catch us up in its pattern that we are led to break with the world as we have previously perceived it. The Gospel narrative raises the question of the relation between stories that challenge and stories that confirm the organizing vision. The remainder of the article indicates what bearing a process hermeneutic might have on the issues raised by these three kinds of NT stories. [In the same issue there are responses by T. J. Weeden (pp. 316-330) and B. E. Meland (pp. 331-341).]  
—D.J.H.

698. P. BEAUCHAMP, "L'interprétation figurative et ses présupposés," *RechSciRel* 63 (3, '75) 299-311.

The death and resurrection of Christ have been viewed at times as the fulfillment of the Exodus, interpreting allegorically (the Exodus points to the object of belief), tropologically (the Exodus indicates the requirement of faith), and anagogically (the Exodus images the definitive liberation). However, the literal meaning of the Exodus is twofold: it is already a spiritual interpretation and at the same time a story of a unique event. As story, in fact several stories of the same event, the Exodus shares in the particularity and transferability of anything composed of language. The basis of a typological interpretation is a faith understanding of the relationship between the Exodus as creation and the death and resurrection of Christ as new creation. What typifies is transient and more perfect in its inception, while what is typified is definitive and perfect in itself.—F.M.

699. G. CAMURI, "Storia e salvezza nel pensiero teologico di Rudolf Bultmann," *ScuolCatt* 103 (4, '75) 411-441.

Grave misgivings have been expressed recently about the effect of Bultmann's work and its reduction of the science of God to a science of the merely human. The brief step from demythologization to the dekerygmaticization of the faith assertion can prove fatal. But are such misgivings well-founded? A careful rereading of Bultmann's work in order to reconstruct its theoretical structure can provide us with some answer to the question. Rooted in the debate about the "historical" Jesus and the Christ of faith, Bultmann's reflection leads to the paradox of the encounter with salvation in time and the problem of historical contemporaneity. What has been called "historical skepticism" is precisely what accounts for Bultmann's interest in



historical research. The problem of history becomes a theological problem, and the understanding of history provides access to the "history of salvation." Bultmann's encounter with Heidegger's existentialism between 1922 and 1928 was a turning point in his attempt to resolve the historical problem. The impossibility of mediating salvation through historical sciences gave way to the liberation that hermeneutics brought from the oppression of objective knowledge. Theology, in its hermeneutic process, demythologizes the Scriptures and opens the way to the eschatological proclamation of the future reality. This is where the problems of the kingdom of God, time, and eternity arise, and Bultmann sees in the analysis of the temporal structure of existence a movement from the future to the present and into the past. Bultmann's theology has gone through two periods: in the first it was reduced to a sort of "religious" anthropology; in the second it found its proper origin and end, God. It is a theology of *the act* (hence indissolubly linked to existence) of *faith* (hence inextricably linked to the event of salvation).—S.B.M.

700. J. COMBLIN, "'Dei Verbum' después de diez años," *TeolVida* 16 (2-3, '75) 101-117.

The constitution "Dei Verbum" opened the doors to many forms of thought in today's church. Ten years after the promulgation of the constitution, this article recalls its prehistory and the history of the elaboration of its text. Then it reviews its content and the repercussions it has had in the world of theology, displacing the emphasis from apologetic to hermeneutic, from the authority of Jesus' words to the significance of his message.—S.B.M.

701. F. DREYFUS, "Exégèse en Sorbonne, exégèse en Église," *RevBib* 82 (3, '75) 321-359.

Exegesis in a faculty of letters studies the text under all possible aspects and with all possible resources, without establishing a hierarchy of aspects and methods. It excludes nonrational knowing and has no end other than to understand better what is real and true. Exegesis in the church is primarily interested in the content, transmission, and actualization of the text's message. It appeals to faith at certain stages and aims to show how the message of the biblical author can guide the people of God toward the kingdom. Whereas at the Sorbonne literary criticism can be an end in itself, in the church it is carried out in the service of studying the canonical text and its message. Structural analysis stems from "the exegesis of the Sorbonne," but it may prove fruitful also for "the exegesis of the church." [To be continued.] —D.J.H.

702. C. F. EVANS, "Hermeneutics," *Epworth Review* [London] 2 (1, '75) 81-93.

With the growth of the perception that the past is really different from the present, hermeneutic was distinguished from exegesis and understood as "clarification and statement of what the text says with authority to the exegete's contemporaries." This development raises the issues of the extent to which the Bible has to be read as a single whole and of the distance separating the interpreter from the thought-world of the text. The "new hermeneutic" attempts to close the gap between exegesis and interpretation and maintains that its task is not completed until something like the sermon has been reached.—D.J.H.

703. M. A. FERRANDO, "La interpretación de la Biblia, según el Concilio Vaticano II," *TeolVida* 16 (2-3, '75) 118-136.

This article is concerned only with no. 12 of "Dei Verbum," which deals with the interpretation of the Bible. It analyzes "the intention of the human author," literary genres, modes of expression, and theological principles of interpretation. Under the last heading it discusses "the spirit with which the Scriptures were written," the content and unity of the Scriptures, the analogy of faith, the work of the exegete, and the relation between tradition, Scripture, and the Magisterium.—S.B.M.

704. R. W. FUNK, "The Watershed of the American Biblical Tradition: The Chicago School, First Phase, 1892-1920," *JournBibLit* 95 (1, '76) 4-22.

This article confronts the impasse into which "biblical science," biblical scholars, theological schools, churches, and even "bible belters" seem to have fallen, an impasse characterized by the inability of liberals and conservatives alike to determine what is to be done with and about the Bible, other than to perpetuate dispositions formed early in this century and now reified by more than a half century of repetition. The organization and development of the early biblical faculty at Chicago is paradigmatic for that remapping of the contours of biblical study that took place in 1890-1920 and has affected the shape and course of that scholarship down to the present day. W. R. Harper, who organized the University of Chicago in 1892, was committed to the authority of Scripture and to the freedom of research and expression. Motivated by an evangelical respect for the text, he fostered a new high scholarship in America dealing with the biblical text. E. D. Burton, Harper's NT counterpart, took a contrasting position, shifting the authority from the text to those who wrote the texts. S. Mathews formed a bridge between Harper and the more radical elements at Chicago; in affirming inspiration but denying inerrancy, he was ideologically akin to Burton, but the evangelical progeny of Harper. The most radical of the second-generation divines at Chicago was S. J. Case; the burden of his protest was that the history of Christianity was conceived too narrowly as literary history and not broadly as social process. Mathews and Case quietly abandoned the primacy of Sacred Scripture and turned their commitment to the social gospel. The early Chicago School has taught us that American biblical scholarship must face the question of the text as text—whether the biblical text "means" significantly or at all in our tradition.—M.P.H.

705. J. GOLDINGAY, "Inspiration, Infallibility and Criticism," *Churchman* 90 (1, '76) 6-23.

Because Scripture is divine, it must be the object of faith; because it is human, it must be the object of criticism. The infallibility of Scripture implies that whatever the authors meant to convey was exactly what God wanted said. The authors did not mistake the truth, and thus, when rightly interpreted, their work will not mislead us. Yet, conservative criticism is not a necessary condition or consequence of evangelical theology.—D.J.H.



706. H. D. HUGHES, "Salvation-History as Hermeneutic," *EvangQuart* 48 (2, '76) 79-89.

Salvation-history as a hermeneutical principle is an approach to the Bible that views the Scriptures as the progressive unfolding of the divine plan for the salvation of mankind in a series of theologically interpreted historical events. As a result of the application of the principle, salvation-history is also a theological system affirming that (1) God is at work in historical events, (2) the purpose of God's work is the establishment of the kingdom of God, and (3) the kingdom of God has been inaugurated in Jesus of Nazareth.—D.J.H.

707. E. V. McKNIGHT, "Structure and Meaning in Biblical Narrative," *PerspRel Stud* 3 (1, '76) 3-19.

An examination of the relationship between structural analysis (e.g. C. Lévi-Strauss, V. Propp, A. J. Greimas) and the historical-critical and hermeneutical approaches in order to discover what significance structuralism might have for NT interpretation. "If, by applying structural techniques of analysis to biblical material, we are enabled to arrive at literary, theological and humanistic insights which we did not have before and these insights illumine other related literary, theological and humanistic facts, which we had not considered in the first instance, then we may judge that structural analysis is operationally valid."—D.J.H.

708. P. V. MILLER, "A New Hearing for the Allegorical Method," *PerkJourn* 29 (2, '76) 25-34.

Allegorical interpretation assumes that a biblical passage has a hidden, figurative, or symbolic meaning. A survey of the history of allegorical interpretation shows that it aimed to correct errors and was sensitive to the connection between intellectual truth and religious symbols. The application of this method to some passages can still yield fruitful results consistent with the intention of the texts. One way to recover its use would be to study the sermons of its greatest masters (Philo, Clement of Alexandria, Origen, Chrysostom, Augustine) in order to find the ways in which it may be applied with validity and integrity.—D.J.H.

709. J. MORENO, "Reflexiones sobre la interpretación de la Biblia," *TeolVida* 16 (2-3, '75) 137-151.

After a discussion of the problem of knowing the past in general and the problem of historical knowledge in particular, the article deals with the specific question of the Bible as a witness to the past. It concludes with a discussion of the interpretation of the Bible with its historical and literary characteristics, its being relative and not absolute, its witness to the faith, and its clearly spiritual dimension.—S.B.M.

710. V. PASQUETTO, "La teoria del linguaggio teologico in Gerhard Ebeling," *EphCarm* 26 (1, '75) 3-45.

Too confined by its own techniques, traditional hermeneutic has remained more

a philological-literary pursuit than a truly interpretative science. Among the many modern schools of hermeneutics is that of the “new hermeneutic” to which G. Ebeling belongs. Describing the qualities that distinguish his work and expounding his theory of theological language, the article analyzes two key contributions by Ebeling (the article on “Hermeneutik” in *Die Religion in Geschichte und Gegenwart* [1959] and “Wort Gottes und Hermeneutik” [§ 5-11]) in terms of the concept of “language,” the structural components of discourse, and the generic concept of theological language. The concept of theological language is further scrutinized in Ebeling’s discussion of the nature and function of theology both as proclamation and as hermeneutic, and the nature of theological language is specified by defining its links with Scripture and tradition. Since Ebeling’s theory finds its concrete application in the problem of the historical Jesus, the article traces the outlines of the problem and presents Ebeling’s proposed solution. The concluding evaluation of Ebeling’s theory views with reservation the radicalization of the concept of language, the “*sola fides*” principle, and the dehistorization of the mystery of salvation.—S.B.M.

711. A. H. SNYMAN, “Aspekte van die nuwe benadering tot die semantiek van die Griekse Nuwe Testament” [Aspects of the New Approach to the Semantics of the Greek New Testament], *NedGerefTeolTyd* 16 (4, '75) 323-334.

The results of modern linguistics and its value for the semantics of NT Greek should be made more accessible to theologians. Although linguists differ widely in their methods of semantic analysis, on certain issues consensus has been reached: meaning must be determined synchronologically, by studying words in context. The focus is not on single words in isolation, but rather on the structure of meaning. An example of discourse analysis illustrates how the basic theme of a pericope can be determined in a linguistic and scientific way.—B.C.L.

712. W. VAN DER MEER, “Informatiewe kanttekeningen bij een methode van exegese” [Informative Marginal Notes on a Method of Exegesis], *Geref TheolTijd* 75 (4, '75) 193-206.

After a brief review of the studies of R. Barthes, J. Courtès, L. Marin and C. Chabrol, all of which treat the narrative of Peter and Cornelius in Acts 10:1—11:18, the approach of modern structural analysis is presented, and the basic ideas of F. de Saussure are summarized. The way to understand a text is indicated by its structure. The synchronic consideration of a text in its present state is a corrective to the historical-critical method in exegesis. In view, however, of the inherent one-sidedness of structural analysis, owing to its exclusive attention to the *langue*, this new method will always have to be complemented by other approaches that are more concerned with the actual meaning of the text as *parole*.—J.L.

### **Textual Criticism**

- 713r. *The Greek New Testament*, ed. K. Aland *et al.* [cf. *NTA* 11, p. 144; § 20-18r].

J. M. Ross, “The United Bible Societies’ Greek New Testament,” *JournBibLit* 95 (1, '76) 112-121.—One advantage of this text for translators and students is the very full *apparatus criticus* that is given for those variants selected for comment,



with the evaluation-markings showing the degree of probability that the editors attach to the readings. But there are several disadvantages: (1) The book omits a number of variant readings that are worthy of consideration and could affect translation. (2) The *apparatus criticus* is encumbered with information that the translator does not really need. (3) The meaning of the square brackets is far from clear. (4) The use of double square brackets is even harder to understand. (5) The indication of the editors' judgments of readings by the letters A B C and D is not as useful as it would seem: the scale is over-subtle, and in cases where there are several variants, the reader is given no guidance as to the probability of the various alternatives. (6) Often the editors have attached a high degree of probability to readings that others would consider much more doubtful or would even reject altogether.—M.P.H.

714. T. C. F. STUNT, "Some unpublished letters of S. P. Tregelles relating to the Codex Sinaiticus," *EvangQuart* 48 (1, '76) 15-26.

A reconsideration of the discovery and publication of Codex Sinaiticus from the viewpoint of S. P. Tregelles (d. 1875) who, in addition to being one of the greatest scholars of his day, was also a staunch upholder of scriptural authority and the Reformed faith. The discussion is based mainly on Tregelles's letters to his cousin, B. W. Newton.—D.J.H.

715. A. W. ARGYLE, "Notes on the New Testament Vulgate," *NTStud* 22 (2, '76) 223-228.

It is widely assumed that Jerome himself was solely responsible for the revision of the Gospels, but the distribution of *puer* and *parvulus* as renderings of *paidion* calls this assumption into question. The remarkable feature of the Vulgate NT, however, is not its variety but its astonishing overall unity. In many instances Greek words are uniformly rendered by carefully chosen Latin equivalents. "As a combination of scholarly accuracy and literary excellence the Vulgate still presents a standard unattained by any English version."—G.W.M.

716. P.-M. BOGAERT, "Bulletin d'ancienne littérature chrétienne latine. Tome VI. Bulletin de la Bible latine," *RevBén* 85 (3-4, '75) [1]-[28].

Eighty-three books and articles are described and evaluated under these headings: the whole Bible; OT; NT; Apocrypha; and canon, summaries, and prologues. The final installment of Tome V was described in § 19-439.—D.J.H.

Textual Criticism, cf. §§ 20-737, 789, 806, 845, 997.

### *Biblical Linguistics and Translation*

717. F. AGNEW, "On the Origin of the Term *Apostolos*," *CathBibQuart* 38 (1, '76) 49-53.

Two 8th-century collections from Aphrodito in upper Egypt (*P. Lond. IV* and *P. Rüss.-Georg. IV*) provide abundant evidence that *apostolos* was known and used in a purely secular vocabulary with a meaning similar to that of Herodotus (1.21; 4.38) and, in its underlying pattern, to that of the NT writers. Many would take Jn 13:16; 2 Cor 8:23; and Phil 2:25 as examples of the general usage within the

NT itself. The lateness of the papyri texts may also support this idea since it is difficult to think that it could have arisen after the Christian usage had so clearly won the day.—D.J.H.

718. J. DELORME, "Sacrifice, sacerdoce, consécration. Typologie et analyse sémantique du discours," *RechSciRel* 63 (3, '75) 343-366.

Using the methods and insights recently put at our disposal by linguistic analysis, we may investigate the NT use of the OT terms "sacrifice," "priesthood," and "consecration." In Heb, the signified, "the death of Jesus," is inserted into the configuration of "sacrifice," but with important mutations in the signifieds of this configuration. In regard to "sacrifice" itself, the common element is the physical pouring out of blood, a metonymic predication. The signified "offering" is, however, a metaphorical predication containing the contrast between two sets of terms: image/reality, earthly/heavenly, flesh/conscience, flesh/spirit, transient/definitive, etc. In the signified "priesthood," despite the common element "chosen by God," there is a metaphorical predication brought about by the introduction of the figure of Melchizedek. This is more clearly seen in the use of the title "High Priest." Since the process of making holy (consecration) is a transformation from one state to another, it is a story (*récit*) and can be analyzed as narrative as well as discourse. Jesus is the actor who inaugurates sanctification, and in this he fulfills a role ascribed to God in the OT. To use the term "priestly" of the ministry by which this sanctification is appropriated (baptism etc.) results in misleading analogies with the OT. Jn 17:11, 15, 17 also speak of sanctification but not in the configuration of "sacrifice." In general, linguistic analysis can render us sensitive to the transformation of linguistic elements that is effected by their being placed in different contexts.—F.M.

719. A. P. FERNANDO, "Translation of Questions and Prohibitions in Greek," *Bib Trans* 27 (1, '76) 138-142.

In NT Greek *ou* introduces questions expecting the answer "yes," while *mē* introduces questions expecting "no" or hesitant questions. The fact that the question may actually receive a different answer from the one expected does not affect the use of *ou* and *mē*, which is determined solely by the expected answer. When one is required not to continue an action ("stop judging"), *mē* with the present imperative is used. When one is required not even to begin an action ("don't dare think"), *mē* with the aorist subjunctive is used. The implications of these grammatical points for translating specific Gospel passages are explored.—D.J.H.

720. R. A. HARRISVILLE, "Speaking in Tongues: A Lexicographical Study," *Cath BibQuart* 38 (1, '76) 35-48.

A description of the frequency of usage of technical terms employed in the NT to describe the phenomenon of speaking in tongues, along with a comparison of this usage with that in the Septuagint, non-ecclesiastical Greek, and parabiblical literature. References to *glōssa* (*en glōssē* or *glōssais*) *lalein* predominate in Paul's writings, the ratio being approximately four to one over against Acts and Mk. Neither the Septuagint nor non-ecclesiastical Greek seems to know a technical term for speaking in tongues, but the interpretation of Isa 28:11-13a in the Dead Sea



scrolls (1QIs<sup>a</sup>, 1QH 2.18-19; 4.16) and 1 Cor 14:21 suggests that the combination of *glōssa* and *lalein* had its birth in pre-Christian Judaism. Those scholars who consider *heterais glōssais lalein* or *heteroglōssais lalein* as the more original and the simpler *glōssa lalein* as the ellipse have the probabilities in their favor.—D.J.H.

721. G. M. LEE, "Indeclinable *plērēs* (Moulton *Proleg.* 50)," *NovTest* 17 (4, '75) 304.

The indeclinable *plērēs* noted by J. H. Moulton is part of a tendency in several ancient languages (Latin, Greek, Hebrew, Egyptian) toward indeclinable, absolute, or similar expressions of measurement and quantity.—D.J.H.

722. R. L. LINDSEY, "'Verily' or 'Amen'—What did Jesus say?" *Christian News From Israel* [Jerusalem] 25 (3, '75) 144-148.

The word *amēn* in the Gospels is a transliterated Hebrew expression used by Jesus as a response. The "I tell you" that invariably follows was added by Jesus to introduce a new affirmation designed to strengthen in some way the original purpose for which the *amēn* was uttered. The contention that Jesus used *amēn* adverbially is untenable. [In a supplementary note (pp. 148-150) Z. W. Gotthold argues that "verily I say unto you" reflects a perfectly normal Hebraic idiom found in talmudic and midrashic literature.]—D.J.H.

723. R. F. H. PUGSLEY, "The Sound Aspects of the Greek New Testament," *WestTheolJourn* 38 (2, '76) 192-194.

The NT writings were intended to be read out loud to groups of people. Should not the aspect of sound be more readily applied to Koine Greek for a deeper and more comprehensive understanding of the nature of the language? Should not a volume similar to W. S. Allen's *Vox Graeca* (1968) be made available, giving the scientifically determined phonetic values of NT letters to aid in the pronunciation of Koine Greek?—D.J.H.

724. R. SOLLAMO, "Some 'improper' prepositions such as *enōpion*, *enantion*, *enanti*, etc., in the Septuagint and early koine Greek," *VetTest* 25 (4, '75) 773-782.

Are the Greek expressions used in the LXX as equivalents of the Hebrew half-prepositions (e.g. *lpny*, *b'yny*, *byd*, *bqrb*, *btwk*) idiomatic in early Koine? After stating some principles of research in comparative linguistics and examining the use of the "improper" prepositions (*enōpion*, *enantion*, *emprosthen*) in the LXX and contemporary Koine documents, the article concludes that none of these "improper" prepositions are Hebraisms in themselves, but sometimes the use of them comes close to being a Hebraism. They all have a much higher frequency in the LXX than elsewhere in early Koine. They often appear in a context where they are syntactic Semitisms, e.g. where they are connected with certain verbs. The difference may also be semantic; the prepositions in the LXX have meanings that they do not have in any other contemporary source.—D.J.H.

725. N. H. YOUNG, "C. H. Dodd, 'Hilaskesthai' and his critics," *EvangQuart* 48 (2, '76) 67-78.

Dodd's article on *hilaskesthai* and related terms [*JournTheolStud* 32 (1931) 352-

360] aimed to show that in the Septuagint and the NT the common rendering “propitiation” is illegitimate. While Dodd’s study remains the point of departure for any present-day research, the criticisms made by L. Morris, R. R. Nicole, D. Hill, and K. Koch make it clear that he has oversimplified the issues and granted the Septuagint translators too great a consciousness in supposedly radically modifying the use of the word. The debate is sterile because the proffered alternatives “expiation” and “propitiation” both need to be understood in ways other than their dictionary meanings.—D.J.H.

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726. G. BAGET-BOZZO, “Teologia e linguistica nelle traduzioni della Bibbia,” *BibOr* 17 (1, '75) 1-9.

From the viewpoint of structural linguistics, every translation is a rethinking, re-exposition, and reactualization, within an entirely different linguistic system, of what one can comprehend from the original text. The pure and simple adoption of structural linguistics endangers not only the concepts of revelation, inerrancy, and inspiration, but also that of translatability. Structuralism and hermeneutics are anthropological assumptions that demand the scrutiny of the philosopher and the theologian. The traditional position is that language is potentially universal and not determined or limited by time, in so far as it is the sign of the concept of the mind. Language shares in the universality of the mind and makes it possible for people to enter past cultures and make them their own. This means that biblical culture and language are facts that are part of Christian teaching until the end of time. Biblical language becomes an element of the new (translated) language and remains present always in Christianity. Biblical translation is a theological problem that goes to the heart of the Bible.—J.J.C.

727. E. P. GROENEWALD, “Enkele Vertalingsvraagstukke” [Some Problems of Translation], *NedGerefTeolTyd* 16 (4, '75) 307-313.

A discussion of some of the problems encountered in the new Bible translation in Afrikaans: Mt 5:5 (*gē*: “promised land”); Mt 19:11-12 (*ou pantes chērousin ton logon touton*: “this truth is not practicable for everyone” [cf. Moffat]); Lk 12:4-5 (*meta to apokteinai*: “after death”); Lk 14:26 (*misei*: “esteem less”); Jn 17:10 (*ta panta*: “everyone”); Jn 12:7 (*hina . . . tērēsē*: “she had to keep it for this day to anoint me for my burial”).—B.C.L.

728. L. KRUSE-BLINKENBERG, “Ord og indhold — til kritik af Det NYE Testamente oversat af Anna Sophie og Paul Seidelin” [Word and Content — Toward a Critique of the New Testament Translated by Anna Sophie and Paul Seidelin], *DanskTeolTids* 38 (3, '75) 161-189.

An extended and critical review of the 1974 Seidelin translation of the Greek NT into Danish. Its main focus is a detailed analysis of the rendering of Gal 3:23-29. With this as a pivot, broader problems of biblical translation are also included, along with historical, theological, and ecclesiastical considerations. The authorized Danish NT of 1948 is the central point of comparison. The chief criticism is that the translators did not sufficiently distinguish between “word” and “content,” i.e.



words have been changed, adjusted, or modernized, but the essential content of the text is still no more readily accessible to the reader, and in some cases the content has even been obscured. [In the following issue (pp. 264-280), Seidelin responds that the translators sought only to produce a "Danish ditto" of the Greek NT, to write a contemporary Danish translation that would reflect the variations among and within the various books of the NT. There was neither a concern for modernizing nor any competition with the 1948 authorized version.]—J.S.H.

729. B. M. METZGER, "Trials of the Translator," *TheolToday* 33 (1, '76) 96-100.

Among the problems confronting translators of the Bible today are the literary level at which to pitch the rendering, the different readings in the manuscripts, and the current concern over sexist language. Such problems are currently being considered by the RSV Bible Committee, an ongoing group that meets annually.—D.J.H.

730. V. PERRY, "Problem Passages of the New Testament in Some Modern Translations. Does the New Testament call Jesus God?" *ExpTimes* 87 (7, '76) 214-215.

An examination of how some English versions of the NT translate texts that can be understood as affirming the divinity of Christ: Jn 1:1, 18; Acts 20:28; Rom 9:5; 2 Thes 1:12; Tit 2:13; Heb 1:8; 2 Pet 1:1. All the versions except the Jehovah's Witnesses' *New World Translation* (1961) contain at least one verse teaching the deity of Christ.—D.J.H.

731r. *Traduction œcuménique de la Bible* [cf. *NTA* 19, p. 109; § 20-380r].

P.-A. HARLÉ, "La TOB testée. III. Problèmes de temps (suite)," *ÉtudThéolRel* 51 (1, '76) 85-91.—A discussion of the problems encountered in the TOB version of Lk-Acts with respect to imperfect verbs concluding pericopes, imperfect verbs in general, verbs in the "we-passages" and other examples of engaged discourse, verbs in narratives within discourses, simple past and compound past tenses, and narrative presents.—D.J.H.

### **Bulletins**

732. L. DEROUSSEAU, "Sur des publications récentes concernant l'Écriture sainte: recensions critiques," *MélSciRel* 33 (1-2, '76) 35-86.

Descriptions and evaluations of books (mostly in French) grouped in this way: research tools and contributions from other fields, interpretation and exegetical methodology, and exegesis and biblical theology (especially OT themes and NT Christology).—D.J.H.

733. W. W. GASQUE, "The New Testament," *ChristToday* 20 (12, '76) 599-602.

A bulletin of books (almost all in English), published in 1975, under these major headings: workbooks, foundations, Jesus and the Gospels, Paul, commentaries, and background. [Gasque and C. E. Armerding have collaborated on a similar bulletin for the Bible as a whole (pp. 593-595).]—D.J.H.

734. E. KRENTZ, "So You Want a Good New Testament Commentary," *Curr TheolMiss* 3 (2, '76) 110-111.

A list of two recommended commentaries in English on each book of the NT. Preference is given to commentaries written to provide in-depth treatment, though most will also be understandable to lay people.—D.J.H.

735. D. SENIOR, "The New Testament in Review. A Survey of Recent Publications," *BibToday* 83 ('76) 766-769.

A bulletin of ten recent books (all in English) presented under these headings: the parables, Paul and the early community, and tools of NT study.—D.J.H.

736. D. SENIOR, "The New Testament in Review. A Survey of Recent Publications," *BibToday* 84 ('76) 832-836.

A bulletin of recently published books (all in English) arranged under these headings: the theology of Paul, the Gospels, NT theology, and Judaism.—D.J.H.

## GOSPELS—ACTS

### *Gospels (General)*

737. J. N. BIRDSALL, "The Sources of the Papyrusian Harmony and its Links with the Diatessaron," *NTStud* 22 (2, '76) 215-223.

The Middle English harmony known as the Papyrusian Harmony has been cited as at least an indirect witness to Tatianic readings. But one can find the sources of many of its peculiarities in the Latin tradition and in the *Historia Scholastica* of Petrus Comestor.—G.W.M.

738. J. CABA, "La oración de petición: del Jesús histórico a los evangelios," *Manresa* 47 (185, '75) 311-334.

Investigating the teaching of the Synoptics and the Johannine writings on the prayer of petition, the article describes the genetic development of thought from the starting point in Jesus to the formation of each Evangelist's individual theology of the prayer of petition. The traditions on the efficacy of petition and the conditions affecting it reach us in a variety of redactions. Mark's notion of prayer stresses the necessary climate for prayer, the universality of its object, and the faith and assurance needed to persevere in it (Mk 11:24). Matthew insists on the need for faith, reconciliation, and ecclesial community in prayer. Luke's view of the prayer of petition is the most developed. He insists on the need for petition, underlines the idea of friendship (Lk 11:5-7), recalls the paternity and the goodness of God in responding to prayer, and presents Jesus in prayer as the paradigm of all prayer (11:2). Unlike the Synoptists, John insists on the conditional element in the petition, which is made "in the name of Jesus," and on the need to "abide in his love," to "keep the commandments" (Jn 15:9-10), and to love one another (1 Jn 3:23). He alone among the Evangelists gives a Christological formulation to the prayer of petition (Jn 16:23). Caba is the author of a monograph on the same subject, *La oración de petición* [NTA 20, p. 105].—S.B.M.



739. G. B. CAIRD, "The Study of the Gospels: I. Source Criticism," *ExpTimes* 87 (4, '76) 99-104.

The Two Document Theory has outlived all its major rivals, but it is certainly an oversimplification of the evidence and requires modification (though there is no agreement yet as to what this is). Luke certainly used Mk, but he was much less dependent on it than Matthew was and frequently preferred another source. The Fourth Gospel is substantially independent of the other three, though some slight verbal similarities suggest that there may have been cross-fertilization in the oral stage between the Johannine and Synoptic traditions. While the historian must penetrate behind the sources to the events they record, it is a good biblical principle that the truth shall be established on the word of two or three witnesses.—D.J.H.

740. G. B. CAIRD, "The Study of the Gospels: II. Form Criticism," *ExpTimes* 87 (5, '76) 137-141.

The basic principles of form criticism (an early period of oral transmission, circulation of material in isolated units, classification of pericopes into a limited number of forms, influence of the church's interests and needs, possibility of adducing the laws of transmission) now belong to the history of NT scholarship, though some clarifications and refinements are still needed. The form critics met with least success in trying to formulate the laws of transmission as a means of distinguishing later accretions from the earliest and most authentic traditions. Nevertheless, form criticism has disclosed the importance of oral tradition and has released a rich fertility for the benefit of a more accurate historical scholarship.—D.J.H.

741. G. B. CAIRD, "The Study of the Gospels: III. Redaction Criticism," *ExpTimes* 87 (6, '76) 168-172.

The positive results of redaction criticism so far are meager, mainly because of the presupposition inherited from Bultmann that history is the antithesis of both preaching and eschatology. Redaction criticism has made its point that each of the Gospels is to be read as a whole book for what the author intended it to say. All too often, however, redaction critics proceed "with the tacit assumption that to interpret is to misinterpret. Considering that they are themselves professional interpreters, it might seem wiser to allow for the possibility that an interpreter should occasionally be right."—D.J.H.

742. X. LÉON-DUFOUR, "Parler de miracle aujourd'hui," *Études* 344 (3, '76) 437-454.

If miracle is still an essential element of the Christian faith, then we must try to learn exactly what it means. The article surveys the meaning of the word in contemporary dictionaries and catechisms, and in the history of religions. In the Bible, the word "miracle" translates a variety of terms. Before specifying the way in which the miracles of Jesus are recounted in the Gospels, the article examines the presuppositions of those who recounted them. There is a vast distance separating that mode of speaking from the modern one, but the miracle in the Christian context is inseparable from the message and from the beneficiaries of that message. So in speaking of the agency of the miracle today we must keep the "synergy" of

God and the human person in mind, perfect transcendence and perfect immanence. To speak of miracles today is to speak of God.—S.B.M.

743. M. SMITH, "On the Authenticity of the Mar Saba Letter of Clement," *CathBibQuart* 38 (2, '76) 196-199.

A response to Q. Quesnell's review article [§ 19-896r] on the author's *Clement of Alexandria and a Secret Gospel of Mark* (1973). Quesnell underestimates the task of his imaginary "mystifier," supposes wrongly that the new text supports theories held by S before its discovery, and concentrates on trivial and pedantic quibbles. [In the same issue (pp. 200-203), Quesnell replies "that a person who introduces an exciting new manuscript find to the world has the basic responsibility to make the manuscript available for scientific examination." ]—D.J.H.

### Jesus

744. V. CASAS GARCÍA, "Los exorcismos de Jesús: posesos y endemoniados," *Biblia y Fe* [Madrid] 2 (4, '76) 60-76.

After the introductory remarks about demonism in the time of Jesus and about the attitude of contemporary Judaism to demons, the article turns to the NT picture of Jesus as a liberator of the "possessed" and "those oppressed by the devil" (Acts 10:38). The NT presents the devil as the great enemy of God and the master of the world, who retreats before the advent of the kingdom. Jesus' victorious power over the world of the devil is made visible in the expulsion of "unclean spirits." This raises the question of myth and reality in the NT, which can be summed up in the unique action of God in Jesus Christ. The work of Jesus on earth is to destroy all the works of the devil. Thus Mark presents Jesus' encounters with the demons as true epiphanies, revealing the transcendent person of the Son of Man (Mk 1:24; 3:11; 5:7).—S.B.M.

745. F. H. KLOOSTER, "Jesus Christ: History and Kerygma (Part II)," *Presbyterian* 1 (2, '75) 80-110. [Cf. § 20-53.]

The new quest of the historical Jesus recognized the Gospels as kerygmatic sources and worked with a 20th-century view of history and the self that was heavily influenced by Heidegger's existentialism. But the resurrection of Jesus remains the great stumbling-block for both Bultmann and the new quest. The "new quest" represented by W. Pannenberg recognizes the resurrection as the key historical event underlying the kerygma, but he too has been unable to relate history and kerygma in satisfactory ways.—D.J.H.

746. W. G. KÜMMEL, "Ein Jahrzehnt Jesusforschung (1965-1975)," *TheolRund* 40 (4, '75) 289-336.

This first installment of a projected six-part survey offers summaries and evaluations of about 100 books and articles published in the past ten years. The items provide overviews of research, study extracanonical sources, and treat methodological questions. Among the matters given special attention are M. Smith's *Clement of Alexandria and a Secret Gospel of Mark* (1973), the necessity and significance of getting back to the pre-Easter Jesus, and the most appropriate ways of carrying out such a return. [To be continued.]—D.J.H.



747. M. LIMBECK, "Jesus als Prophet. Zur Kritik des Prophetischen," *BibKirch* 31 (1, '76) 9-12.

Not without good reason did the Jewish people make a connection between Jesus and their earlier prophets. His example teaches that the genuine prophet does as much good as possible, points to what is good in the present time, and carries out God's will in genuine freedom.—D.J.H.

748. A. LÓPEZ, "El mensaje liberador de Jesús," *Biblia y Fe* [Madrid] 1 (3, '75) 368-384.

The Jews in the time of Jesus were divided into different social classes that belonged to different political-religious groups. Against this political-religious background and within the sociological and cultural milieu of Palestine, the article examines Jesus' message, the attitude he adopted toward the different parties, the religious and social dimension of the kingdom he preached, and the redemptive aspect of his death, concluding that it was the ostensible failure of Jesus that was the source of true liberation.—S.B.M.

749. M. VELLANICKAL, "Sin and the Divided World in the Teaching of Jesus," *Biblehashyam* 1 (3, '75) 231-246.

Jesus understood sin as essentially a going away from God the loving Father. In its eschatological dimension, sin is a resistance to the kingdom and implies a diabolical unbelief in Jesus. In its moral dimension, sin is an interior disposition of the heart, manifesting itself in lack of charity and of readiness to forgive. Jesus brings salvation to sinners, overcomes sin, and reconciles the divided world.—D.J.H.

750. R. WILLIAMSON, "How Human was Jesus?" *Epworth Review* [London] 3 (1, '76) 40-48.

A presentation of the NT data concerning Jesus in respect to four major aspects of humanity: being born of human parents; growth and development (physically, intellectually, spiritually); temptation, moral frustration, and sinning; human mortality and death. Christian theology found itself compelled to use two sets of language about Jesus, one affirming his humanity and one affirming his divinity. It is interesting to find that Philo wrote under the same compulsion when describing Moses.—D.J.H.

### *Passion and Death*

751. F. CHENDERLIN, "Distributed Observance of the Passover – A Hypothesis," *Biblica* 56 (3, '75) 369-393.

At the time of Jesus' death, there may have been a distributed observance of the Passover sacrifice, i.e. different dates of the festal period were permitted or assigned to different groups for carrying out this particular part of the week's ceremonial. "Passover" for Josephus could refer either to the 14th of Nisan until midnight or to that period plus the partially overlapping seven-day period beginning at sunset on the 14th. The rabbis of the Mishnah seem to have thought in the same terms. The first day of Unleavened Bread (and the first day of Passover) was the 15th of Nisan for Josephus and the rabbis. The number of sacrificial victims

(256,500 according to Josephus) in Jesus' time constituted a pressing practical motive for a distributed observance. Deut 16:1-8 (in combination with 2 Chr 35:1-19) might easily have been interpreted by the rabbis to justify such a practice. The Mishnah envisages the slaughter of the paschal lambs as beginning about 2:45 or 3:00 P.M. But even had it begun at noon, there still would have been strong pressure for distributed observance.—D.J.H.

752. S. J. KISTEMAKER, "The Seven Words from the Cross," *WestTheolJourn* 38 (2, '76) 182-191.

An investigation of the meaning and theological significance of Lk 23:34; Jn 19:26-27; Lk 23:43; Mt 27:46/Mk 15:34; Jn 19:28; 19:30; Lk 23:46. The seven utterances taken together present the complete account. The voices of the four Evangelists form a symphony and demonstrate the unity of Scripture.—D.J.H.

753. O. KNOCH, "Zur Diskussion über die Heilsbedeutung des Todes Jesu," *TheolPraktQuart* 124 (1, '76) 3-14.

An examination of the NT data regarding the saving significance of Jesus' death in response to the controversy created by H. Kessler's *Die theologische Bedeutung des Todes Jesu* (1970). Nearly all exegetes today agree that Jesus had to reckon with the prospect of a violent end, that he faced death in faithful obedience, and that he attributed to his own person and activity a decisive saving significance. Palestinian Judaism could not offer to the early church entirely adequate categories for understanding the saving significance of Jesus. Most important for unlocking the early Christian interpretation of Jesus' life and death are the formulas in which the vicarious *hyper* ("for, on behalf of") appears.—D.J.H.

### *The Resurrection*

754. G. GHIBERTI, "Resurrexit. Gli Atti di un simposio e la discussione successiva," *RivistBib* 23 (4, '75) 413-440.

In this first installment of a two-part article the various papers and discussions of the symposium on the resurrection held in Rome in 1970 are described, and E. Dhanis's summary of the findings is presented in some detail. The official report of the symposium was published in 1974 [*NTA* 20, p. 240; see also §§ 20-417r—418r]. The bibliography of the original report (1,736 titles) has been updated to mid-1975 by the addition of 255 items.—J.J.C.

755. A. HAMMAN, "La résurrection du Christ dans l'Antiquité chrétienne (suite)," *RevSciRel* 50 (1, '76) 1-24. [Cf. § 20-414.]

The study of the resurrection of Christ in the polemics and apologetics of the first three centuries is but the external aspect of a more important issue: the object of the faith confessed by the Christian community and lived by the church. This part of the study examines (1) the baptismal confessions and the rules of faith, which are not to be confused with each other; (2) the eucharistic celebration, its *Sitz im Leben* and its link with the resurrection; and (3) martyrdom and prayer, the two privileged situations for expressing the existential value of the faith. Analysis of these loci highlights the place of Christ's resurrection in the tradition of the first three centuries. The Christian reflection that followed in the



4th, the theological century par excellence, elaborated a theology of the resurrection within the framework of a soteriology.—S.B.M.

756. J. KREMER, "Entstehung und Inhalt des Osterglaubens. Zur neuesten Diskussion," *TheolRev* 72 (1, '76) 1-14.

A review and evaluation of the controversy provoked by R. Pesch's article on the origin of belief in the resurrection of Jesus [§ 18-823; see also §§ 18-824—828; 19-70, 503, 514; 20-65—66]. The context of the discussion, the hermeneutical problems raised in it, the validity of Pesch's interpretation of *ōphthē* with the dative and his view that the disciples accepted Jesus as the Messiah before his death, and the relevance of the debate for systematic theology are examined.—D.J.H.

757. L. LEGRAND, "The Resurrection of Christ," *Biblehashyam* 1 (3, '75) 247-255.

Studies on the resurrection of Christ have passed through three stages: apologetics, theology, and hermeneutics. The hermeneutic approach has focused on the meaning of "resurrection," the meaning of "body," and the new methods inspired by structuralism and semiology.—D.J.H.

### Synoptics

758r. C. E. CARLSTON, *The Parables of the Triple Tradition* [cf. *NTA* 20, pp. 234-235].

P. J. ACHTEMEIER, "Carlston's *Parables*: A Review Article," *AndNewtQuart* 16 (3, '76) 227-231.—This book compares favorably with the epoch-making work of J. Jeremias. It reflects the advances made possible by the redaction-critical method and is more sophisticated on historical-critical matters. Its debatable points involve the nature of "parable" in the Gospels (especially in regard to allegorical details), the criteria for determining the authenticity of words and deeds reported of Jesus, and the interpretation of Mk 4 (especially the meaning of the fourfold sowing in vv. 3-9 and of mystery in vv. 11-12). Having produced this seminal work on the parables of the triple tradition, C must now set himself to the task of publishing his further reflections on the parables of the Gospels.—D.J.H.

759. P. DAVIDS, "The poor man's gospel," *Themelios* 1 (2, '76) 37-41.

An examination of the teaching of the Synoptic Gospels concerning wealth and poverty yields these conclusions: (1) The total investment of life in the kingdom is the goal of the teaching. (2) To retain wealth is to retain a great hindrance to entering the kingdom. (3) Some few of the wealthy are released by God's grace to serve him, and they demonstrate this fact by identifying with the poor and sharing their possessions with them. (4) The stress on the poor as the primary recipients of the gospel partly reflects the historic actuality of Jesus' and his disciples' ministry and partly is a development of the OT tradition of the pious poor.—D.J.H.

760. E. LÓPEZ, "Las Fuentes de los Evangelios Sinópticos. Estado actual de la cuestión," *StudOvet* 3 ('75) 121-202.

The Evangelists set down the preached, living faith of the nascent church (tradition), using various oral and written compositions (sources) in which this faith had already crystallized. An examination of the present state of the Synoptic

problem shows that there is no definitive theory that satisfactorily answers all the questions about sources. After treating the two-source theory (its unconditional defenders, its radical opponents, partial defenders, those who defend sources or traditions parallel to it, and those who modify its classical outline), the article takes up new contributions: the proposals of A. Gaboury, R. L. Lindsey, M.-É. Boismard, and J. C. O'Neill. But none of these hypotheses has won unanimous assent, and all leave unanswered questions. The following deserve consideration: (1) proto-Mk, (2) a source peculiar to Luke, (3) speaking of "collections" rather than source Q. There is a growing conviction that, however difficult it might be to assess its effects, oral tradition deserves greater stress.—S.B.M.

761. W. MAGASS, "Die magistralen Schlusssignale der Gleichnisse Jesu," *LingBib* 36 ('75) 1-20.

Jesus' parables are governed by the "narrative sequence" of the "opening signal," which creates an interpretive viewpoint and points beyond the narrated time into a "magisterial present" (e.g. "truly I say to you"). The "conclusion signals," with their gnomic generalizations, are the focus of this article. Linguistic differences between openings/conclusions and the parables themselves are readily seen; the former deal with institutional objectifications concerning doctrine or ecclesiastical concerns, whereas the parables deal with the world of everyday. Magisterial conclusion signals are not redactional additions but the institutional making-relevant of the narrated world, and are therefore pragmatic in intent. The magisterial advice of Jesus is a necessary concretization of the parable; it specifies the audience and application of the parabolic stories, which otherwise remain completely open-ended, in the direction of a missionary pragmatics. Church history becomes a productive transmittal of the parables' narrative potential and hence a *creatio continua* of their symbols.—W.G.D.

762r. R. MORGENTHALER, *Statistische Synopse* [cf. *NTA* 16, p. 241; § 18-837r].

O. LINTON, "Robert Morgenthaler: Statistische Synopse," *DanskTeolTids* 38 (3, '75) 190-196.—Some general questions touch on the statistical enterprise and the relation of oral to written tradition. More specifically, some selected examples show faulty premises, documentation, and therefore, conclusions—which ought not to occur in a statistical work. Thus, although mostly reliable, the work is recommended for cautious use.—J.S.H.

763. J. J. O'ROURKE, "The Article as a Pronoun in the Synoptic Gospels," *CathBibQuart* 37 (4, '75) 492-499.

A listing and statistical analysis of the instances in the Synoptic Gospels where the article is used as a pronoun. "The overall view is that each of the Synoptic authors in the triple tradition used a source in which the pronominal use of the article was relatively common. Influenced by the source, the authors used it now and then without any particular relationship of one Synoptic to another. Whether this overall view corresponds to what was the fact is another question."—D.J.H.

764. P. RICOEUR, "Le 'Royaume' dans les paraboles de Jésus," *ÉtudThéolRel* 51 (1, '76) 15-19.

In the parables of the kingdom, Jesus preaches by metaphors or comparisons.



Their metaphoric power is concentrated in the moment of crisis and in a tragic or comic denouement. An extravagance that bursts the bonds of ordinary experience is an important element. A threefold temporal schema structures the world of the parables: a sudden happening, a reversal of all past experience, and an engagement in a new future. All the parables together form a metaphoric network encompassing many theologies; the individual parables develop only one aspect, one tendency, or one dimension.—D.J.H.

765. E. M. SIDEBOTTOM, "The So-Called Divine Passive in the Gospel Tradition," *ExpTimes* 87 (7, '76) 200-204.

The number of "avenging God" passages in the Synoptic Gospels is increased if, whenever a passive occurs, an active with God as subject is substituted. In fact, whatever the origin of the usage, the passive voice enables Jesus in the tradition to *avoid* the ascription of evil-doing directly to God. God is no longer made directly responsible for the depravity and corruption of history or the eternal torture-chamber of hell.—D.J.H.

766. K. J. THOMAS, "Liturgical Citations in the Synoptics," *NTStud* 22 (2, '76) 205-214.

The problem of the LXX quality of the OT citations attributed to Jesus in the Gospels, along with the complicated textual history of them, may be solved by assuming that one should begin with the LXX text most nearly equivalent to the Hebrew. Two liturgical legal texts are used as test cases: the Decalogue (Mk 10:19; Mt 19:18-19; Lk 18:20) and the Shema (Mk 12:29-30; Mt 22:37; Lk 10:27). All the textual variants can be accounted for as grammatical and interpretational modifications in the stages of growth of this text. The basis for the tradition is thus the LXX; Jesus cited the Hebrew without interpretational variants.—G.W.M.

767. P. VASSILIADIS, "The Function of John the Baptist in Q and Mark," *Theologia* [Athens] 46 ('75) 405-413.

Whatever the meaning of the separate small units in Q may have been, the function of John the Baptist in the final redaction is clear. He is the forerunner of the Messiah, and yet he still is an autonomous figure with significance of his own. Mark took the step of incorporating John into the kerygma by identifying him with Elijah and depriving him of any significance of his own. In this he was followed by his successors, but his further step of introducing the concept of the suffering Elijah was not reproduced by all the Evangelists in the same way.—D.J.H.

Synoptics, cf. § 20-786.

### **Matthew**

768. W. R. FARMER, "Matthew and the Bible: An Essay in Canonical Criticism," *LexTheolQuart* 11 (2, '76) 57-66.

Matthew stood in an exegetical tradition in which the Servant Songs of Isaiah were considered with messianic passages in the Psalms and with the portrait of the righteous son of God in Wisdom. Standing at the beginning of our NT, Mt points back to the OT prophets and forward to Paul, and so bridges the two with the story of Jesus proclaimed as publicly crucified.—D.J.H.

769. D. SENIOR, "The Ministry of Continuity: Matthew's Gospel and the Interpretation of History," *BibToday* 82 ('76) 670-676.

Matthew's pastoral concern in reinterpreting Israel's history shaped at least three major dimensions of his Gospel: its literary form (beginning with a genealogy and ending with a commission as in 1-2 Chr, the discourse format as in Deut), its portrayal of Jesus (the titles from the OT, the explicit scriptural quotations, Jesus as the faithful Israelite), and its portrayal of the church (the mission to the Gentiles, the abiding presence of Jesus in the covenant community).—D.J.H.

770. [Mt 1—2] H. PARUZEL, "La infaneco de Jesuo" [The Infancy of Jesus], *BibRevuo* 11 (3, '75) 133-149.

After introductory observations on Mt 1—2 and Lk 1—2, the article discusses how these passages portray Jesus (new Moses, true Davidic king, new Adam, suffering Lord) and Mary. Finally, the meaning of the infancy narratives for Jews and for Gentiles in the Hellenistic world is examined.—D.J.H.

771. B. M. NEWMAN, JR., "Matthew 1.1-18: Some Comments and a Suggested Restructuring," *BibTrans* 27 (2, '76) 209-212.

By including fourteen names in each of the three lists of Jesus' ancestors, Matthew indicates David's kingship as the high point of Israel's sacred history, the Babylonian exile as its low point, and Jesus Christ as its fulfillment. The implications of this structure for presenting Mt 1:1-18 in modern Bible versions are explored.—D.J.H.

772. W. B. TATUM, "Matthew 2.23—Wordplay and Misleading Translations," *BibTrans* 27 (1, '76) 135-138.

The translation of *Nazōraios klēthēsetai* in Mt 2:23 that most faithfully preserves the biblical wordplay is one that renders it as an indirect quotation and uses "Nazorean." The absence of the participle *legōn* and the presence of the plural *prophētōn* and of *hoti* are departures from Matthew's practice in introducing formula quotations elsewhere. Furthermore, Matthew shows a clear predilection for *Nazōraios* ("Nazorean") rather than *Nazarēnos* ("Nazarene"). In adapting his Markan source, he adds *Nazōraios* in Mt 26:71 and deletes all four Markan uses of *Nazarēnos* in Mk 1:24; 10:47; 14:67; 16:6.—D.J.H.

Mt 3:16, cf. §§ 20-791—792.

773. [Mt 5:3-12] J. DUPONT, "Introduction aux Béatitudes," *NouvRevThéol* 98 (2, '76) 97-108.

A comparison of Mt 5:3-12 and Lk 6:20b-23, an examination of the major themes in these texts, and an analysis of Matthew's version. In Jesus' preaching, the beatitudes spoke to the poor and unfortunate (see Isa 61:1-2) and expressed the good news of the nearness of God's reign. In the early church (and in Lk), they were taken up by suffering Christians and served to clarify the mission of Jesus. Matthew used them to remind Christians that the promises of salvation are conditional (see Mt 5:20). At every stage, the beatitudes are a proclamation of happiness. Oriented toward the coming of the kingdom, they also speak of a present happiness.—D.J.H.



774. G. SCHWARZ, "*iōta hen ē mia keraia* (Matthäus 5:18)," *ZeitNTWiss* 66 (3-4, '75) 268-269.

The word *keraia* is a mistranslation of *wāw*, which means both "hook" and, as originally intended here, the sixth letter of the Hebrew alphabet.—G.W.M.

775. [Mt 5:32] T. STRAMARE, "Clausole di Matteo e indissolubilità del matrimonio," *BibOr* 17 (2, '75) 65-74.

In the NT there are two different attitudes regarding divorce. On the one hand there are explicit statements on the absolute indissolubility of marriage, and on the other hand there is an exception included in two Matthean passages (5:32; 19:9). The solution of the apparent contradiction seems to be interpreting the exception as a reference to mixed marriages, i.e. between a Hebrew or Christian and a pagan. The teaching of Mt is in accord with the NT picture of Jesus' mission to Israel, and the term *porneia* in biblical usage can designate such marriages. Writing to Gentiles, Mark and Luke could omit the exception, but Matthew included it because of his audience.—J.J.C.

Mt 9:9-13, cf. § 20-793.

776. O. LINTON, "The Parable of the Children's Game. Baptist and Son of Man (Matt. xi. 16-19 = Luke vii. 31-5): A Synoptic Text-Critical, Structural and Exegetical Investigation," *NTStud* 22 (2, '76) 159-179.

Matthew and Luke have a common source in the passage, and most divergences can be explained in terms of each Evangelist's tendencies. From the point of view of textual criticism one can also detect a common prototype—in Mt 11:16 the paratactic construction, not the text of B—from which the history of the variants can be explained. The structure of the passage is not as confused as is often supposed. The introduction is not out of place; the rhyme itself reproaches those who refuse to respond appropriately. But the application is also suitable, for the initiative shifts from John and Jesus, corresponding to the general thrust of the Gospel, i.e. to the Pharisees, who in reaction make demands on John and Jesus for appropriate behavior. And, following J. Wellhausen, "Wisdom is justified from/in front of/against her children."—G.W.M.

Mt 13:1-52, cf. § 20-999.

777. [Mt 13:53—17:27] J. MURPHY-O'CONNOR, "The Structure of Matthew XIV-XVII," *RevBib* 82 (3, '75) 360-384.

The material between the parables in Mt 13 and the advice to the disciples in Mt 18 falls into two sections. (1) In 13:53—16:4, the crowd fails to see the implication of the miracles because of the leaders' hostility. Before and after the warning in 15:10-20, there are three miracles and a controversy. Withdrawals occur at the beginning of each of the two parts created by the warning. The rejection at Nazareth (13:53-58) and the execution of John the Baptist (14:1-12) constitute an introduction. (2) In 16:5—17:27, the disciples see and begin to understand. The transfiguration (17:1-13) is central, and the themes of understanding (16:12; 17:13; cf. 17:23) and little faith (16:8; 17:20) and the figure of Peter (16:13-23; 17:24-27) create a symmetrical pattern around it. The redactor was able to forge

mutually illuminating links between the two sections and to incorporate a dynamic movement. The redactional *Sitz im Leben* seems to have been a community in crisis that was conscious of its own identity as the “disciples” but was under pressure. The representative role assigned to Peter suggests that at least part of the blame for the community’s condition belonged to the leadership.—D.J.H.

Mt 14:13-21, cf. § 20-798.

Mt 15:32-39, cf. § 20-798.

Mt 17:1-9, cf. § 20-801.

778. S. PEDERSEN, “Die Proklamation Jesu als des eschatologischen Offenbarungsträgers (Mt. xvii 1-13),” *NovTest* 17 (4, '75) 241-264.

Despite the tendency of the Christian tradition from 2 Pet 1:16-18 onward to view the events on the mountain as the confirmation and illustration of Jesus’ *doxa*, the real focus of Mt 17:1-13 (Mk 9:2-13; Lk 9:28-36) is the voice of God, which proclaims Jesus as the eschatological bearer of revelation to whom people should listen. This interpretation makes it clear that genuine revelation must be mediated by God to the disciples, that Jesus is a bearer of revelation just as Moses and Elijah were, that the booths in Mt 17:4 parr. are to be understood with reference to the *skēnē tou martyriou* (see Exod 33:7-11), that the confession of Jesus as Messiah (Mt 16:16 parr.) receives divine confirmation here, and that John the Baptist (also a bearer of revelation) was a precursor of Jesus the suffering Messiah.—D.J.H.

779. N. J. McELENNEY, “Mt 17:24-27—Who Paid the Temple Tax? A Lesson in Avoidance of Scandal,” *CathBibQuart* 38 (2, '76) 178-192.

The one-third shekel tax of the early post-exilic period (Neh 10:32-33), which provided for both maintenance and sacrifices in the Temple, was eventually raised to a half-shekel, possibly under the influence of Exod 30:11-16. Jesus most likely paid the tax, but the strict application of authenticating criteria [see § 17-535] indicates that Mt 17:24-27 is largely the composition of the Evangelist, who overlaid its factual basis with new meaning. The fact that Jesus, the Son of God, paid the Temple tax in his earthly ministry was transformed by Matthew into a lesson in avoiding scandal (one neither leads others to sin nor offends them)—a theme that has special interest for Matthew and that he emphasizes in this part of his Gospel (see also chap. 18). The fish who supplied the stater is Christ.—D.J.H.

Mt 19:9, cf. § 20-775.

Mt 19:18-19, cf. § 20-766.

780. O. SPIES, “Die Arbeiter im Weinberg (Mt 20:1-15) in islamischer Überlieferung,” *ZeitNTWiss* 66 (3-4, '75) 279-283.

Two versions of the material in the Matthean parable are found in the Islamic traditional sources; both interpret three classes of workers in the vineyard as references to Jews, Christians, and Muslims. Like the Jewish version of the same material, they reflect the oral survival of Jewish-Christian traditions.—G.W.M.



Mt 21:18-19, cf. § 20-804.

Mt 22:37, cf. § 20-766.

781. B. GERHARDSSON, "Det hermeneutiska programmet i Matt. 22:37-40" [The Hermeneutical Program in Mt 22:37-40], *Svensk Exeg Års* 40 ('75) 66-89.

Behind the Gospel of Matthew lies a well-considered hermeneutical program for the interpretation of the OT, as found in 22:37-40. The Markan parallel (12:28-34) provides a counterpoint. In the pericope on the Great Commandment in Mk, Jesus' interlocutor appears as a popular philosopher concerned with the ethics of daily life. The pericope is shaped against the background of the Christian mission to Hellenistic Jews. But the version in Mt, presented as a confrontation between Jesus and the Pharisees, reflects a Palestinian situation of Jewish-Christian polemics and apologetic. Mt 22:37-40 is formulated as a hermeneutical program with principles for how the Scriptures (the *whole* of the "Law and Prophets," including the "Writings") should be used and interpreted in the church. In Mt there is a thorough acquaintance with rabbinic modes of teaching and preaching, combined with an originality centered in, and derived from, Jesus of Nazareth.—B.A.P.

782. D. O. WENTHE, "The Parable of the Ten Bridesmaids (Matthew 25:1-13)," *Springfielder* 40 (1, '76) 9-16.

The historical setting presupposed by the story of the ten bridesmaids and its present context in Mt 24—25 indicate that it is a dominical parable whose emphasis is vigilant activity in preparation for the eschatological appearance of the bridegroom.—D.J.H.

Mt 26:28, cf. § 20-956.

### Mark

- 783r. F. BELO, *Lecture matérialiste de l'évangile de Marc* [cf. *NTA* 20, p. 357].

E(RIC) FUCHS AND F. VOUGA, "Remarques critiques sur le livre de F. Belo," *Bulletin du Centre Protestant d'Etudes* [Geneva] 27 (6-7, '75) 43-50.—Two points are singled out for praise: B's taking seriously the economic and political structures that defined the social sphere in which the biblical texts came to be, and his passionate struggle with—rather than cool dissection of—the biblical text itself. Nevertheless, B's method on the exegetical level is highly contestable. The work is essentially a demythologizing of the theological, and despite appearances to the contrary, this leads right back into liberal hermeneutic. A second negative criticism is directed to what B calls "the bourgeois exegetical discourse." To accept B's approach one has to adopt his materialist epistemology, i.e. refuse a priori to consider important precisely what the text proclaims to be important.—S.B.M.

- 784r. ———, *Idem*.

A. HERREN, "Présentation du livre de F. Belo: *Lecture matérialiste de l'Évangile de Marc*," *Bulletin du Centre Protestant d'Etudes* [Geneva] 27 (6-7, '75) 5-41.—Prepared as an aid for people reading B's book in a continuing-education course by the theology faculty of Geneva, these notes outline the work and then discuss its

essay of formal theory. This is followed by an analysis of the application of the “mode of production” to the social conditions of 1st-century Palestine. All this is propaedeutic to the materialist reading of Mk. The notes then take up B’s materialist ecclesiology, which marks the contradiction between messianic practice and the theological *raturage* to highlight the invariable: the *ekklēsia*. Belo has opened a new field in biblical research and has tried to lay the foundations of an inductive theology within the perspectives of liberation theologies.—S.B.M.

785r. F. BELO, *Una lettura politica del Vangelo* [cf. *NTA* 20, p. 357].

G. BERNINI, “Fernando Belo e la lettura materialistica del Vangelo,” *CivCatt* 126 (3009, ’75) 218-237.—This Italian translation is a successful popularization of a tiresome work that would not otherwise find many readers. The presuppositions of a “materialist reading” of the Gospel are false, and Belo’s definition of Gospel “narrative” as a genre is not acceptable. His reduction of the history of Israel to a class struggle is an oversimplification. Because of the difficulty that those unacquainted with the structural method will encounter in reading this work, the article singles out certain important points for comment: the ignorance of Jesus, the value of his death, the Eucharist, the resurrection of Jesus and the resurrection of the dead, and the *ekklēsia* and the church. The article concludes by asking if Belo is a Christian. Is it sufficient to believe that Jesus is a model to be called Christian?—S.B.M.

786. E. BEST, “An Early Sayings Collection,” *NovTest* 18 (1, ’76) 1-16.

A number of sayings on discipleship in Mk appear both at the expected Synoptic parallel and also elsewhere in Mt and Lk. Most of them probably belonged to a pre-Markan collection that included this material: Mk 8:34-35; Lk 12:8a and Mk 8:38; Mk 9:37, 41-42; 10:15; 6:11; 3:35; 4:25; 9:40; 10:11, 42b-45a; 4:9. In this source, the relation of the disciple to Jesus is decisive for salvation. While most of the source was gathered into Q at some stage, it was not necessarily the foundation of Q, later widened into Q by the addition of other material. The existence of this source renders unnecessary B. H. Streeter’s hypothesis that Mark knew Q.—D.J.H.

787. W. HARRINGTON, “The Gospel of Mark: A *Theologia Crucis*,” *DocLife* 26 (1, ’76) 24-33. [Cf. § 20-98.]

Mk 8:27-33 is the hinge of Mark’s work, at once the climax of the first part (the secret of the Messiah) and the transition to the second part (the mystery of the Son of Man). Mk 8:31—11:10 is the unit in which Mark’s theology of the cross, his central preoccupation, is most evident. The article concludes with remarks on Mark’s understanding of “Son of Man” and the messianic secret.—D.J.H.

788. N. PERRIN, “The Interpretation of the Gospel of Mark,” *Interpretation* 30 (2, ’76) 115-124.

The interpretation of Mk today requires a sophisticated, eclectic method of approach that can perhaps best be called literary criticism. This includes, of course, a deliberate attempt not to lose the gains of form criticism and redaction criticism. But literary criticism pays special attention to genre, themes, structure, distinctive features of the narrative (summary reports, retrospects and prospects, etc.), the



movement of the narrative at several different levels, and the role of the characters in the drama. Literary criticism is especially concerned with the meaning for Mark himself of the terms he uses and the incidents he narrates.—D.J.H.

789. J. M. PLUMLEY AND C. H. ROBERTS, "An Uncial Text of St. Mark in Greek from Nubia," *JournTheolStud* 27 (1, '76) 34-45.

During the 1972 excavations of Qasr Ibrim in Egyptian Nubia, four pieces of parchment containing passages from Mk 6—10 in Greek were found. The main part of the article is Roberts's material description and edition of the texts. Two photographs are included. The manuscript, which probably comes from the 5th century, has a marked textual affinity with L, the Codex Regius of the 8th century, especially in its preference for a shorter text. The alteration of *brōmata* to *sōmata* in Mk 7:19 is especially noteworthy.—D.J.H.

790. K. ROMANIUK, "Zagadnienie paulinizmów w Ewangelii św. Marka (Les influences pauliniennes sur la rédaction ultime de l'évangile de Mark)," *CollTheol* 45 (3, '75) 19-29.

In *Synopse des quatre Évangiles* (1972), M.-É. Boismard suggests that the final redaction of Mark's Gospel was influenced by Pauline theology. Two convincing illustrations are his explanations of the pericope on the purpose of the parables (4:11-13) and the logion on blasphemy against the Holy Spirit (3:28-29), but the other points of influence that he proposes can be explained by other means.—J.P.

Mk, cf. § 20-767.

791. [Mk 1:10] S. GERO, "The Spirit as a Dove at the Baptism of Jesus," *NovTest* 18 (1, '76) 17-35.

The Markan redactor had available two separate traditions that were already set in the context of the baptism of Jesus. According to the tradition preserved in *Gospel of the Hebrews*, the Holy Spirit descended upon Jesus at the time of his baptism, abode in him, and spoke in and to him. The tradition preserved in *Odes of Solomon* 24 says that a dove, not yet identified with the Holy Spirit, flew down upon Jesus and revealed his (royal or messianic?) dignity to the whole world. The Markan collector-redactor amalgamated the two "snapshots" into one double exposure of the Spirit descending like a dove.—D.J.H.

792. [Mk 1:10] A. TOSATO, "Il battesimo di Gesù e alcuni passi trascurati dello Pseudo-Filone," *Biblica* 56 (3, '75) 405-409.

In *Liber Antiquitatum Biblicarum* 21.6; 23.7; and 39.5, Ps.-Philo uses the image of the brooding dove as a term in comparisons in order to describe persistent attachment. These texts can shed light on the imagery, function, and meaning of the expression *hōs peristeran* in Mk 1:10 (cf. Mt 3:16; Lk 3:22; Jn 1:32).—D.J.H.

793. P. LAMARCHE, "L'appel de Levi. Marc 2,13-17," *Christus* 23 (89, '76) 107-118.

An exegesis of Mk 2:13-17; Mt 9:9-13; and Lk 5:27-32 with attention to the special interpretations given by each Evangelist. The passage, which recounts a

particular call, was obviously composed to describe the call of every sinful person to a life of union with Christ.—D.J.H.

794. P. MERENDINO, "Gleichnisrede und Wortliturgie. Zu Mk 4,1-34," *Archiv für Liturgiewissenschaft* [Regensburg] 16 ('74) 7-31.

The structure of an early Christian liturgy of the word can be discerned in the pre-Markan stages of Mk 4:1-34: the word of Jesus in the parable (3-8), the call to understanding (21b-23), the address (11b, 14-20), and the concluding exhortation (24b-25). The formula "and he said to them" (2b, 11a, 21a, 24a) served to introduce the individual parts when the passage was put into writing. The word of Jesus was understood and interpreted as God's word of revelation for that moment. What the three parables in Mk 4 teach about the kingdom of God can be summarized in one sentence: Out of God's power and free choice the new and everlasting covenant corresponding to his promise will be established in that hour through the mediation of Jesus the preacher and Son of Man for the salvation and uniting of all peoples. This motif of the kingdom of God and of the messianic kingdom of Jesus makes a strong impact on the structure of the whole Gospel.—D.J.H.

795. G. SCHWARZ, "'Aus der Gegend' (Markus v. 10b)," *NTStud* 22 (2, '76) 214-215.

The opposition between *chōras* in Mk 5:10b and *abysson* in Lk 8:31b goes back to confusion in Aramaic between *t<sup>eh</sup>hūmā'* and *t<sup>eh</sup>hōmā'*; the latter is more likely the original.—G.W.M.

796. [Mk 6:10] G. M. LEE, "Two Notes on St. Mark," *NovTest* 18 (1, '76) 36.

These two notes on Mk are based on the hypothesis of translation from Aramaic. (1) The word *ekeithen* in Mk 6:10 is a loose rendering of "from that place (i.e. town or village)"—perhaps the translator's eye had caught *tmh* in the next verse. (2) To produce *legōn* in Mk 15:36, the translator may have misread the plural *'mrw* as *'mr* by haplography, since the succeeding first person plural jussive would begin with nun, which closely resembles waw.—D.J.H.

797. R. TREVIJANO ETCHEVERRÍA, "Crisis mesiánica en la multiplicación de los panes (Mc 6,30-46 y Jn 6,1-15)," *Burgense* 16 (2, '75) 413-439. [Cf. § 19-555.]

Attempting to reconstruct an early literary form of the account of the multiplication of loaves, the article searches for documentary traces in the version in Mk 6:30-46. These features are supplemented by other traces that surface in Jn 6:1-15, giving the following possible structure of the original account: the feast is near; the crowd is organized; Jesus and his disciples escape to the desert; the crowd gathers, encamps on the grass, seeks to make Jesus king; Jesus and his disciples depart; Jesus refuses the solicitation of the crowd; Jesus retires to pray. The central element (the encampment of the crowd on the grass) could have included the nucleus of the miracle account. In the life of the community, the reconstructed account was a catechesis with a hint of apologetic against the nationalistic and political understanding of Davidic messianism. Thus the account, preserving recollections of



an event with a *Sitz im Leben Jesu*, served as a paradigm for an apologetic against the Zealot temptations of the early years of the church. An attempt at reconstructing the historical episode that lies behind the account concludes the article.—S.B.M.

798. [Mk 6:32-44] R. H. HIERS AND C. A. KENNEDY, "The Bread and Fish Eucharist in the Gospels and Early Christian Art," *PerspRelStud* 3 (1, '76) 20-47.

The meal of bread and fish was understood quite early in some connection with the Eucharist. In the Gospel feeding narratives (Mk 6:32-44; Mt 14:13-21; Lk 9:10b-17; Mk 8:1-10; Mt 15:32-39; Jn 6:1-15), there is a progressive subordination of the fish motif and an accentuation of the eucharistic character of the scenes. In the Jewish tradition (e.g. *2 Baruch* 29.3-4), fish was the food for the messianic table. Either Jesus himself or the early Jewish Christians understood the meal of bread and fish as a eucharistic anticipation of, if not an epiphanic participation in, the blessed life of table fellowship in the kingdom of God.—D.J.H.

799. G. RINALDI, "Traversata del lago e sbarco a Genezaret in 'Marco' 6,53," *BibOr* 17 (1, '75) 43-46.

The phrase *epi tēn gēn* in Mk 6:53 seems superfluous after the participle "crossing over." That the words do not belong to the original is confirmed by their omission in 7Q5, the Qumran scroll that J. O'Callaghan identifies with Mk 6:52-53.—J.J.C.

800. W. D. MCHARDY, "Mark 7:3—A Reference to the Old Testament?" *Exp Times* 87 (4, '76) 119.

The term *pygmē* once stood in the margin of Mk 7:10 as a catchword indicating Exod 21:18 as the source of the OT quotation. Lacking a firm anchorage in the text, *pygmē* was attracted by the wording and contents of Mk 7:3 and became part of the text there. It is a misplaced gloss and does not deserve a place in the translation of the verse.—D.J.H.

Mk 8:1-10, cf. § 20-798.

801. R. H. STEIN, "Is the Transfiguration (Mark 9:2-8) a Misplaced Resurrection-Account?" *JournBibLit* 95 (1, '76) 79-96.

After examining terminological, form-critical, redactional, and historical considerations along with parallels to the Synoptic account of the transfiguration and a priori assumptions that have been set forth in support of the theory that the transfiguration was originally a resurrection-account, it is argued that in the pre-Markan tradition the transfiguration referred to an event within the lifetime of the historical Jesus, and in particular, that Mark did not transform a resurrection-account into the present account of the transfiguration. (1) There are certain terms and phrases (e.g. *rabbi*, *akouete autou*) that are incongruent with a resurrection-account. (2) The transfiguration contrasts with the general type of resurrection-accounts in almost every particular (disciples are together; Jesus is silent; there is no voice from heaven; Christ is accompanied by Moses and Elijah; Christ is seen clothed in visible glory; and Peter, James, and John are present). (3) Historical obstacles to the theory that the transfiguration is a resurrection-account are: the words of

Peter, placing Jesus on the same level as Moses and Elijah, would be unexplainable if this were a resurrection-account; and the glorification of the transfiguration is temporary in contrast to the permanent glorification of the risen Christ. (4) Unless it is maintained that Matthew and Luke never knew of the transfiguration-account before they read it in Mk, their use of Mk shows that they agree that the transfiguration is not a resurrection-account but a story about the historical Jesus.—M.P.H.

Mk 9:2-13, cf. § 20-778.

802. P. J. ACHTEMEIER, "Miracles and the Historical Jesus: A Study of Mark 9:14-29," *CathBibQuart* 37 (4, '75) 471-491.

(1) The point of Mk 9:14-29 in its present context centers not on the miracle as such, but on the disciples as miracle workers and their failure. This point has been made explicit by vv. 28-29, added very likely by Mark, who has then included the passage in his larger section on instruction to the disciples (8:27—10:45). (2) In the pre-Markan tradition a miracle story previously uninterpreted (vv. 17-18, 20?, 26b-27) and a second miracle story (vv. 20-22, 25-26a) previously unacceptably interpreted by vv. 23-24 had been given a new interpretation by the combination of the two and by a new statement about faith (v. 19) that turned the point from Jesus' faith to the disciples' lack of faith and threw new emphasis on the father's ambiguous faith. (3) Given the total perception of reality operative in the Hellenistic world (cf. the stories from stele A of the Temple of Asclepius at Epidauros and Philostratus' *Life of Apollonius of Tyana*), it is likely that the historical Jesus did perform deeds such as the exorcism reported of him in the early traditions underlying Mk 9:14-29. These deeds were accepted as reality by his contemporaries and functioned as such.—D.J.H.

803. G. PETZKE, "Die historische Frage nach den Wundertaten Jesu. Dargestellt am Beispiel des Exorzismus Mark. ix. 14-29 par," *NTStud* 22 (2, '76) 180-204.

The question of whether or not the historical Jesus worked miracles is still disputed. It must be placed in the context of the historical Jesus question in general, where methodological considerations make it impossible to determine with certainty the historicity of any given tradition. Yet exegesis must investigate the traditions historically, and in the case of the miracles traditions, literary, form, and tradition-historical analyses are necessary. The analysis of Mk 9:14-29 parr. reveals a development of the healing miracle in several stages. Verses 17-19a, 19d-20, 25-27 form the basic narrative of the healing of an epileptic with purely thaumaturgical interest. Probably at a pre-Markan stage vv. 19b, 21-24 were added to connect the miracle with the issue of faith. The final Markan redaction may be seen in the addition of vv. 14-16, 19c, 28-29. In the context of the NT as a whole, with both *theios anēr* traditions and the rejection of miracles, miracle stories cannot lead to the historical Jesus. Their purpose is propagandistic, not historical, and their *Sitz im Leben* is the Christian mission in a charismatic context.—G.W.M.

Mk 10:11-12, cf. § 20-812.

Mk 10:19, cf. § 20-766.



804. K. ROMANIUK, " 'Car ce n'était pas la saison des figes. . .' (Mk 11:12-14 parr)," *ZeitNTWiss* 66 (3-4, '75) 275-278.

The pericope is independent of its context and thus not to be interpreted in the light of it. Commentators have not succeeded in making sense of the story, especially of the troublesome clause "for it was not the season for figs." The difficulties disappear if this clause is read as a question.—G.W.M.

Mk 12:28-34, cf. § 20-781.

Mk 12:29-30, cf. § 20-766.

Mk 14:24, cf. § 20-956.

805. G. M. LEE, "Mark xv 21, 'The Father of Alexander and Rufus,'" *NovTest* 17 (4, '75) 303.

We may assume that Alexander and Rufus were Christians well-known in the place where Mk was written. Their father had a farm in or near Jerusalem, and the likelihood is that they continued to make their home there. This is additional evidence that Mk was composed in Jerusalem *ca.* A.D. 41 [see § 13-526].—D.J.H.

Mk 15:36, cf. § 20-796.

806. D. W. PALMER, "The Origin, Form, and Purpose of Mark XVI.4 in Codex Bobbiensis," *JournTheolStud* 27 (1, '76) 113-122.

The interpolation in Mk 16:4 in the 4th-5th-century Latin Codex Bobbiensis (k) seems to be an account of the assumption of Jesus from the cross that was transposed to its present position at the time of the Latin translation of Mk in order to give the impression of a visible resurrection from the tomb. Its structure (coming of darkness, descent of angels, ascent, return of light) corresponds closely to that of the final assumption of Enoch in *2 Enoch* 67.1-2 (chap. 18, ed. A. Vaillant).—D.J.H.

### *Luke*

807. T. PASQUALETTI, "Note sulle determinazioni temporali del vangelo secondo Luca," *RivistBib* 23 (4, '75) 399-412.

Unlike Matthew, who uses *tote* to excess, and Mark, whose frequent *euthys* becomes tiresome, Luke employs a great variety of expressions for time and has a pronounced concern for accuracy and preciseness. Possibly his style has been influenced indirectly by the Platonic dialogues (e.g. *orthrou batheōs*, 24:1). Beyond doubt he has improved on the Greek of the other Synoptics, raising it to the level of his own culture.—J.J.C.

Lk, cf. § 20-731r.

Lk 1—2, cf. § 20-770.

808. G. M. VERD, " 'Gratia plena' (Lc 1,28). Sentido de una traducción," *EstEcl* 50 (195, '75) 357-389.

The Vetus Latina and the Vulgate translate *kecharitōmenē* by *gratia plena*. Although *gratia plena* is an extraordinary translation, it is an accurate translation (*pace* E. A. Nida). *Gratia plena* means subjective plentitude of grace that affects

Mary's entire being, but does not necessarily imply that she received an abundance of grace or an objective totality of grace. *Plena* indicates quality, and is used with this meaning in the Latin translation of the OT, e.g. *plenus lepra* ("leprous"). Objective abundance is a secondary meaning of *plenus*. In the case at hand such abundance might be deduced more from the person of Mary than from the angel's salutation. If Luke used *kecharitōmenē* as an adjective and not as a participle, then *gratia plena* is a better equivalent of adjectival *kecharitōmenē* than the neologism *gratificata* would have been.—R.J.K.

809. C. ESCUDERO FREIRE, "Alcance Cristológico de Lc. 1,35 y 2,49," *Communio* 8 (1, '75) 5-77.

This is an extract from a doctoral dissertation submitted to the Gregorian University in 1974. Lk 1:35, the high point of the annunciation story, contains grammatical, structural, and especially theological difficulties. The first part of the extract reviews early patristic and modern exegesis, raises the question of sources, of Luke's redactional activity, and of the textual standing of the verse. Next it takes up the methodology and the principal concern of this part of the dissertation: to determine the theological significance of the titles "Son of God" and "Holy" in 1:35. The second part of the extract treats Lk 2:41-52, the original source of the infancy narrative, its literary unity, and the narrative dialogue in vv. 48b-49. It then examines the contrasts in 2:41-52, especially the contrast between "your father" in v. 48 and "my father" in v. 49. This leads to a study of the relation between Lk 2:41-52 and 1:26-38. Though the infancy narratives are eminently Christological, Mary plays an important role throughout. She is the connecting link in the narratives. The focal point of 2:41-52 is the consciousness that Jesus experienced and expressed about his true Father and about being the Son of God in the strict sense. The conclusion of the extract deals with the significance of "Son of God" in Lk 1:35 and the link between the "Holy" in 1:35 and the rest of the Lukan work.—S.B.M.

Lk 2:49, cf. § 20-809.

810. R. F. COLLINS, "Luke 3:21-22, Baptism or Anointing," *BibToday* 84 ('76) 821-831.

An examination of Luke's redactional activity in 3:21-22 (omissions, additions, modifications, contextualization) shows that the passage proclaims Jesus' reception of a messianic anointing from the Father through the gift of the Spirit. The genealogy in 3:23-38 links together two narratives focusing on Jesus as the Son of God, namely, the baptism (3:21-22) and the temptation (4:1-15).—D.J.H.

Lk 3:22, cf. §§ 20-791—792.

Lk 5:27-32, cf. § 20-793.

Lk 6:20-23, cf. § 20-773.

811. G. SCHWARZ, "Lukas 6:22a. 23c. 26. Emendation, Rückübersetzung, Interpretation," *ZeitNTWiss* 66 (3-4, '75) 269-274.

Lk 6:22a, 23c, 26 form a double distich in antithetical *parallelismus membrorum*. The poetic structure requires minor emendations and is easily retroverted into



Aramaic. The double distich is a typical dominical saying that, like Lk 10:17-20, fits the situation of the return of the disciples from the mission. The emphasis of the saying is on the negative side, "Woe to you when they flatter (*kalōs eipōsin*) you," and prepares for the unpopularity of Jesus' message in the world.—G.W.M.

Lk 7:31-35, cf. § 20-776.

Lk 8:31, cf. § 20-795.

Lk 9:10-17, cf. § 20-798.

Lk 9:28-36, cf. §§ 20-778, 801.

Lk 10:27, cf. § 20-766.

812. J. N. M. WIJNGARDS, "Do Jesus' Words on Divorce (Lk. 16:18) Admit of no Exception?" *Jeevadhara* 6 (30, '75) 399-411.

Jesus' statement on the indissolubility of marriage (Lk 16:18; Mk 10:11-12) cannot be validly interpreted as an absolute law binding the future church without any exceptions. The church has modified Jesus' teaching on several other matters: oaths (Mt 5:34-37), honorific titles (Mt 23:6-7), and apostolic poverty (Lk 9:3). The decisions of the earliest church expressed in the exceptive clause in Mt 5:32 and 19:9 and in Paul's ruling on new converts in 1 Cor 7:15 show that the church has the power to grant divorce between Christians.—D.J.H.

813. [Lk 16:19-31] E. PAX, "Der reiche und der arme Lazarus. Eine Milieustudie," *StudBibFrancLibAnn* 25 ('75) 254-268.

The parable of the rich man and the poor Lazarus consists of two acts: the first (vv. 19-22) takes place on earth, and the second (vv. 23-31) in the beyond. In the first the narrator stands in the foreground and describes the situation, while in the second there is a lively dialogue. Analysis of the social setting of the parable indicates that the notion of clan relationship is central and that the story could be aptly titled "the new order." The poor man belongs to the people of God, while the rich man is shut out as unworthy despite his blood ties and social status. The parable reflects a Palestinian-Jewish milieu.—D.J.H.

Lk 18:20, cf. § 20-766.

Lk 22:20, cf. § 20-956.

Lk 22:39-46, cf. § 20-898.

814. J. D. M. DERRETT, "Midrash in the New Testament: The Origin of Luke XXII 67-68," *StudTheol* 29 (2, '75) 147-156.

Lk 22:67-68 must be read in the light of Isa 41:26-28, which says that the Servant will find incredulity when he brings the good news. Luke is concerned with showing, here as elsewhere, that the story of salvation was foreordained. Furthermore, when the Servant puts questions to his opponents in order to test their faithfulness, he will find them without an answer. According to Luke, Jesus consciously played out the scriptural role that he understood himself to have assumed.—D.J.H.

815. R. F. COLLINS, "The Representative Figures of the Fourth Gospel—I," *Down Rev* 94 (314, '76) 26-46.

The various individuals of the Fourth Gospel have been selected from the Johannine homiletic tradition to teach the Evangelist's readers something about life-giving faith in Jesus Christ. They represent types of faith-response (or lack of faith-response) to Jesus: John the Baptist (witness), Nathanael (the authentic Israel), Nicodemus (official Judaism), the Samaritan woman (the Christian messenger who brings others to faith), the royal official of Jn 4:46-54 (those who believe in Jesus' word), the lame man of Jn 5:1-18 and the man born blind of 9:1-34 (the relation between healing and faith), Philip (both the disciple who misunderstands and the Greek believer who introduces others to Jesus), and Lazarus (the disciple who has died but will be raised because of the glorification of Jesus). [To be continued.]—D.J.H.

816. M. GIRARD, "La structure heptapartite du quatrième évangile," *StudRel/Sci Rel* 5 (4, '75-'76) 350-359.

The Priestly account of creation in Gen 1:1—2:4a provides the structural framework for the Fourth Gospel. These correspondences are present: introduction (Gen 1:1/Jn 1:1-18), first day (Gen 1:2-5/Jn 1:19—2:12), second day (Gen 1:6-8/Jn 2:13—4:54), third day (Gen 1:9-13/Jn 5—6), fourth day (Gen 1:14-19/Jn 7—9), fifth day (Gen 1:20-25/Jn 10—11), sixth day (Gen 1:26-31/Jn 11:55—19:42), seventh day (Gen 2:1-3/Jn 20:1-29), and conclusion (Gen 2:4a/Jn 20:30-31). This structure was most likely worked out in the third of the four stages of composition proposed by M.-É. Boismard.—D.J.H.

817. B. LINDARS, "Word and Sacrament in the Fourth Gospel," *ScotJournTheol* 29 (1, '76) 49-63.

Even with the presuppositions of the Bultmann school, it is not necessary to assume that the Fourth Gospel is opposed to sacraments. From the fact that John saw nothing wrong or incongruous in the idea that Jesus baptized (3:22), it may be inferred that baptism was a normal practice in the Johannine church. Baptism was viewed as a cleansing rite anticipating the eschatological cleansing before the final consummation, as including confession of faith in Jesus as the Son of God, and as anticipating the blessings of the coming kingdom. John did not cite the eucharistic words of institution in chap. 13 because he wished to concentrate on the theme of discipleship. He reserved the eucharistic words for separate treatment in chap. 6. By recalling the most solemn item of the confession of faith and by providing a setting in which the abiding presence of the glorified Christ is realized, the Eucharist of the Johannine church maintained the life of the Christian community that was entered by baptism.—D.J.H.

818. O. MICHEL, "Die Botenlehre des vierten Evangeliums," *TheolBeitr* 7 (2, '76) 56-60.

H. Odeberg's attempt to situate the Fourth Gospel's doctrine of the messenger sent from God in Palestinian mystic circles on the basis of certain rabbinic tradi-



tions and 3 *Enoch* deserves more serious consideration. The core of Jn stems from a specifically apocalyptic Judaism, not from Jewish Hellenism.—D.J.H.

819. F. J. MOLONEY, "The Johannine Son of God," *Salesianum* 38 (1, '76) 71-86.

Both the metaphysical and the docetic interpretations of the Johannine Son of God miss the point of John's use of the title. Rather, "Son of God" is continually used in the context of the dynamic of a salvation for people that is at once the will of God (the Father) and the task of the Son. This salvation is possible because the relationship between Jesus and his Father reaches outside the limitations of time, but it takes place in and through the incarnate Son—Jesus of Nazareth. The functional and practical aspect of Jesus' sonship is made especially clear in 3:16-21 and 5:19-26. "Son of God" refers to the pre-existent (1:18; 1:14; 17:5), the human (3:16 and elsewhere), and the glorified (11:4; 14:13; 17:1) Christ. The Father-Son relationship is first mentioned "in the bosom of the Father" (1:18), and it concludes in the Father's presence (17:5). If one must find a background for the Johannine use of "Son of God," the earlier Jesus-material (perhaps going back to Jesus himself) seems to provide the most satisfactory solution.—D.J.H.

820. L. NEREPARAMPIL, "The Divided World According to St. John," *Biblehashyam* 1 (3, '75) 223-230.

The "world," according to the Johannine understanding, means the world of those people who respond negatively or positively to God's revelation. It is divided in itself as well as alienated from God. This fatal wound of the world can be healed only through the redemptive work of Jesus Christ.—D.J.H.

821. F.-A. PASTOR, "Comunidad y ministerio en el evangelio joaneo," *EstEcl* 50 (195, '75) 323-356.

The theory that the Johannine community was a sect or conventicle is not viable. The evidence is not cogent that the Johannine community was characterized by nonhistorical thinking, a radical individualism, and an anti-authoritarian tendency. An alternative model to the conventicle must be fashioned from the following elements: terms that bespeak an ecclesial identity, e.g. disciples, friends, children; concerns that point to an ecclesial reality, e.g. a concern for orthodox faith in the face of expulsion from the synagogue, a concern for baptism and Eucharist, and a concern for missionary activity. Furthermore, the Twelve, Peter, and the beloved disciple point to the ministerial constitution of the community. The ecclesial uniqueness of the Fourth Gospel consists in its deft harmonization of the tensions present in the life of its community, e.g. between individual appropriation of salvation and community concerns.—R.J.K.

822. S. M. SCHNEIDERS, "Geschichte und Symbolik im Johannesevangelium," *ErbAuf* 52 (1, '76) 30-35.

For John, the history of Jesus has become material for artistic creation. His Gospel is symbolic by its very nature, and so the history and the Gospel are the symbolic expression of the same person—the Son of God. These points must be taken into account in any interpretation of Jn: (1) There is no inverse proportion or opposition between the historical and the symbolic. (2) Symbolism is a dimension

of the whole Gospel, not merely one element in it. (3) The individual parts must be understood in the light of the whole Gospel. (4) Johannine symbolism has nothing in common with allegory. (5) As literature, the Gospel can be appropriated again and again by later generations.—D.J.H.

823. M. VELLANICKAL, "Divine Immanence in St. John," *Biblehashyam* 1 (4, '75) 312-332.

In John's view, Christian life is a mutual abiding of the Father, the Son, and believers. The divine immanence in believers is a Trinitarian indwelling, and the realization of it is through the Holy Spirit. One who shares in the life of Jesus cannot help sharing it with others. The divine indwelling results in a unity among believers that has both vertical (relation to God) and horizontal (relation to one another) dimensions.—D.J.H.

Jn, cf. §§ 20-933, 937.

824. [Jn 1:1-18] P. J. CAHILL, "The Johannine *Logos* as Center," *CathBibQuart* 38 (1, '76) 54-72.

In religious history the center, relative or absolute, is the locus of a breakthrough of the sacred. Centering is the bestowal of some meaning from which all other meaning derives. The main attributes of the center (whether it be a place or a person) are its purity, holiness, sacredness, and transcendence. All the characteristics of the center in classical religious traditions are present in the description of the *logos* in Jn 1:1-18. This *logos* is the breakthrough of the sacred par excellence and a source of meaning from which all other meaning is derived. The entrance of the *logos* into the world gives a new meaning to the world and enables a new beginning to take place. The term "center" reminds us that any single verse of the Gospel receives its meaning almost by way of emanation from the intelligible center.—D.J.H.

825. [Jn 1:1-18] D. G. DEEKS, "The Prologue of St. John's Gospel," *BibTheolBull* 6 (1, '76) 62-78.

At the beginning of his Gospel, John made use of two Greek sources—one a Christian gnostic myth about creation and redemption (1a-b, 3-5, 9b-12b, 13) and the other a creed that probably belonged to the Evangelist's own community (14a-d, 16a, 18). John added 1c, 2, 6-7b, and 12c to make the material from the first source cohere with the inherited creed in the second source. Further material was added to the original preface by pro-Baptist (7c, 15), Johannine (8, 9a, and perhaps 13), and Paulinist (14e, 16b-17) scribes.—D.J.H.

826. [Jn 1:1-18] M. RISSI, "Die Logoslieder im Prolog des vierten Evangeliums," *TheolZeit* 31 (6, '75) 321-336.

Jn 1:1-18 contains two separate hymns (vv. 1-13 and 14-18) that derive not from gnostic but from Jewish-Christian circles, with explanations added by the Evangelist in vv. 6-9, 12c, 13, 15, and 18. Hellenistic-Jewish wisdom concepts served to communicate the uniqueness of Jesus Christ as the expression of God's very being. This uniqueness was threatened by Jewish-Christian elements who, boasting of their bloodlines and election, viewed Moses as an initiator into a "mystery of ascent" by



virtue of his personal encounter with God on the holy mount. Their view denigrated the uniqueness of Jesus Christ, picturing him as one of many representatives of wisdom, and led to divisiveness in the church. Since these deviants boasted of themselves as lights, the Evangelist emphasized that John the Baptist recognized the vast distance between himself and Jesus Christ, thereby proving himself a model for the Christian community.—F.W.D.

827. B. PRETE, "La concordanza del participio *erchomenon* in Giov. 1,9," *BibOr* 17 (4-5, '75) 195-208.

Though C. K. Barrett, R. E. Brown, and R. Schnackenburg take *erchomenon* with *phōs*, the participle should be understood as modifying *anthrōpon*, i.e. "every man coming into the world." Favoring this interpretation are the pleonastic style of Jn; the structure of the prologue, which develops one thought and then goes on to a second (Jesus is the true light; he enlightens everyone in the world); the fact that "coming into the world" means not merely being born but also living in the world (cf. Jn 12:46, Jesus comes to and works in the world); and finally, the fact that if "coming" were to be connected with "light," the participle would belong to a periphrastic conjugation with separated parts, but elsewhere in Jn this expression never has a relative clause between the separated parts of the conjugation. In sum, the author of Jn intended to present the Logos as the one true light, destined to enlighten all who are born and live in the world.—J.J.C.

828. L. SABOURIN, "'Who Was Begotten . . . of God' (Jn 1:13)," *BibTheolBull* 6 (1, '76) 86-90.

The reading of the singular in Jn 1:13 (*hos . . . ek theou egennēthē*) may well be original. The substitution of the plural for the singular is consistent with the doctrine of the Valentinian gnostics. Also, the aorist *egennēthē* shows that John refers to the physical and temporal generation of the Word.—D.J.H.

Jn 1:32, cf. §§ 20-791—792.

- 829r. [Jn 2:1-11] B. OLSSON, *Structure and Meaning in the Fourth Gospel* [cf. *NTA* 19, p. 113; § 20-141r].

H. THYEN, "Auf neuen Wegen dem Rätsel des vierten Evangeliums auf der Spur? Überlegungen zu dem Buch von Birger Olsson," *SvenskExegÅrs* 40 ('75) 136-143.—This is a ground-breaking book that shows how an investigation of the structure of John can succeed in laying bare its meaning where older historical hypotheses have failed. In contrast to source and redaction criticism, this work starts with the received text itself, the "final product," concentrating on Jn 2:1-11 and 4:1-42 utilizing a "text-linguistic analysis" heavily influenced by the work of W. Dressler, T. van Dijk, and E. Nida. Olsson achieves some very important results, e.g. his analysis of Jn 2:1-11 and its context calls into serious question all theories of a "Signs-source." What is needed now is a standard terminology for "text-linguistic" study.—B.A.P.

830. M. P. HOGAN, "The Woman at the Well (John 4:1-42)," *BibToday* 82 ('76) 663-669.

Jn 4:1-42 features a well-constructed dialogue, rich in biblical allusions, sym-

bolism, and a sense of drama. After observations on setting, literary characteristics, and literary form, the article focuses on the major themes in the passage: living water, true worship, mission, the self-revelation of Jesus, and the response of faith.—D.J.H.

Jn 4:1-42, cf. § 20-829r.

831. [Jn 5:1-30] J. BERNARD, "La guérison de Béthesda. Harmoniques judéo-hellénistiques d'un récit de miracle un jour de sabbat," *MélSciRel* 33 (1-2, '76) 3-34.

Chaps. 5—10 of Jn are the context within which the healing at the pool of Bethzatha is situated. The text is that of a miracle, but the context is that of the great liturgical institutions. The purpose of this article is twofold: to situate the proclamation of Jesus within this context (particularly within the institution of the Sabbath), and to determine the significance of miracles within this proclamation and this context. The first part of the text (5:1-16, the account of the miracle) has two parts: the healing at the pool (vv. 1-9a) and the healing on the Sabbath (vv. 9b-16). The healing cannot be separated from its institutional and legal context. The second part of the text is the discussion (vv. 16-30). The article concludes with two excursuses. The first takes up the question of God resting on the seventh day. The second, "exploratory" excursus tries to determine the divine prerogatives in the work of salvation by examining more closely the Jewish literature of the early Christian period. [To be continued.]—S.B.M.

832. J. S. CROATTO, "Riletture dell'Esodo nel cap. 6 di San Giovanni," *BibOr* 17 (1, '75) 11-20.

John's use of the typology of the Exodus and the desert is meant to elicit faith in the newly sent divine representative. God is present in the new Moses, and those Jews who see but do not believe God's works are blameworthy. After the Christ-event, the rereading of the Exodus takes on a new dimension: Christ is the Son of God, the immediate revealer of the Father; and Jesus, in salvation history, is not merely like, but far greater than Moses, being life for those who believe in him.—J.J.C.

Jn 6:1-15, cf. §§ 20-797—798.

833. [John 11:1-57] R. MICHIELS, "De opwekking van Lazarus" [The Raising of Lazarus], *Collationes* 21 (4, '75) 433-447.

The symbolic narrative of the raising of Lazarus is a doxological-theological and kerygmatic-Christological miracle story. It is a revelation of God's glory and a proclamation of Jesus as the Lord of life and death. Exegetes who assume that for this narrative John was dependent on passages from the Synoptic tradition can hardly defend its historicity. Those who do not accept such a dependence think that John may have elaborated a brief resurrection narrative (vv. 1, 3, 6, 7a, 11bc, 12, 14, 15, 17, 33ac, 34, 38, 39ab, 41cd, 43-44, 45acd, 46) that preserved the memory of a miraculous event at Bethany, possibly the healing of a person who was critically ill. A discussion of the four sections (vv. 1-16, 17-32, 33-44, and 45-53/57) shows that the Johannine narrative proclaims not only the Christian faith in a future



resurrection, but also John's conviction that the one who believes in Jesus possesses eternal life already.—J.L.

834. S. VOIGT, "O Discípulo Amado Recebe a Mãe de Jesus 'Eis Ta Idia': Velada Apologia de João em Jo 19,27?" *RevistEclBras* 35 (140, '75) 771-823.

The *eis ta idia* in Jn 19:27 has been variously translated as "into his home," "took her to live in his home," etc. This apparently simple statement reveals a hidden apology. In examining this verse, the article first reviews apocryphal literature. The early Christian centuries saw a proliferation of apocryphal accounts of the earthly life of the Mother of Jesus, variously known as transitus, dormition, or ascension of Mary. Here, *Transitus A*, a homily of John of Thessalonica, *Transitus C*, and other apocryphal works are examined for their allegations against John that seem to contradict Jn 19:27. Next the article investigates the Fourth Gospel for possible traces of such allegations, examining *ta idia* in extra-biblical literature, in the Septuagint, in the NT outside Jn, and in Jn 1:11; 8:44; and 16:32. It is in light of the proleptic formulation in 16:32 that one can read 19:27b—at least in its final redaction—as an allusion to the disciple's taking Mary into his apostolic-missionary cares. Thus, in response to the "accusation" in 2nd-century literature that the disciple abandoned the Mother of Jesus in Jerusalem, we have the intentionally ambiguous "missionary apology" in Jn 19:27.—S.B.M.

835. P. S. MINEAR, "'We don't know where . . .' John 20:2," *Interpretation* 30 (2, '76) 125-139.

(1) Because of Mary Magdalene's questions about the "where" of Jesus in Jn 20:1-18, no one need be baffled any longer by stories of an empty grave, by a missing corpse, or by a desire to know the place of burial (see Deut 34). Having ascended to the Father, Jesus can come to his disciples at will. (2) Ignorance of where Jesus is going punctuates the debates with the Jews and the intimate dialogues with "his own" in the earlier parts of the Gospel. The question of *where* is of prime importance for understanding Johannine theology, Christology, and ethics. (3) Jesus' going to the Father and abiding with his own are so woven together as to become inseparable. The ascent to the Father appears to have eliminated spatial or temporal distance, opening the way for reciprocal indwelling. The *logos* of God has now been given to those whom God has given to Jesus, to all who have kept God's *logos*.—D.J.H.

836. T. C. DE KRUIJF, "'Hold the Faith' or 'Come to Believe'? A Note on John 20,31," *Bijdragen* 36 (4, '75) 439-449.

In Jn 20:31 are we to read the present subjunctive *pisteuēte* ("you may hold the faith") or the aorist subjunctive *pisteusēte* ("you may come to belief")? After examining H. Riesenfeld's views [§ 11-282], the article studies those sentences (Jn 1:7; 6:29-30; 11:42; 13:19; 14:29; 17:21; 19:35; 20:31; 1 Jn 3:23) where the main verb of the *hina*-clause is a subjunctive of *pisteuein*. The only text (6:29) where there is an undisputed present is also exceptional since the *hina*-clause does not have a final meaning but seems to stand for an imperative. Against the background of the cumulative evidence about the use of the aorist in *hina*-sentences with the subjunctive of *pisteuein*, it seems that in 20:31 the majority of the textual

witnesses ought to be followed and the aorist be read. When using *hina*-clauses of this type, the Evangelist is concerned with the process of the tradition of the faith rather than with a simple distinction between believers and nonbelievers at a given moment.—D.J.H.

837. L. P. TRUDINGER, "A propos de pêche (Jean 20:31 – 21:3)," *FoiVie* 74 (5-6, '75) 55-57.

Recognizing that 20:30 is not a satisfactory way to end the Fourth Gospel, John felt compelled to show in 20:31 ff. how the saving work of Jesus the *ichthys* (*Iēsous Christos Theou Huios Sōtēr*) was to be brought to fulfillment. The disciples seem to return to their ordinary work, but their catch of 153 fishes indicates that the gospel is to be preached to all creatures.—D.J.H.

### *Acts of the Apostles*

838. C. BURCHARD, "Paulus in der Apostelgeschichte," *TheolLitZeit* 100 (12, '75) 881-895.

The first part summarizes three recent books on Paul in Acts: K. Löning's *Die Saulustradition in der Apostelgeschichte* (1973), V. Stolle's *Der Zeuge als Angeklagter* (1973), and H.-J. Michel's *Die Abschiedsrede des Paulus an die Kirche Apg. 20,17-38* (1973). Luke describes Paul in order to speak to questions of his own time, not primarily for historical or biographical reasons. (1) Luke probably had access to more traditional material about Paul than scholars of the past have supposed, and his theology is more like Paul's than many have recognized. (2) What Paul brings about in Acts is the self-differentiation of Christianity—as a saving teaching and way of life, only secondarily as a group—from Judaism, paganism, and heresies. (3) For Luke and his readers, Paul is an unimpeachable authority from the past and a witness to the risen Christ. It is more important now to investigate Luke's traditions about Paul and to determine the roots of his ideas than to focus on his theology.—D.J.H.

839. J. P. COMISKEY, "'All the families of the earth will be blessed,'" *BibToday* 83 ('76) 753-762.

According to Acts, there were few, if any, Gentile converts up to the time of Stephen's death. Between his death and the beginning of Paul's mission there were some—the Samaritans, the eunuch, Cornelius and his household, and the Gentile converts at Antioch. By the time that Paul's mission began, the precedent had been set and Paul found no difficulty in preaching to the Gentiles. His practice of admitting them to the church without obliging them to the Mosaic Law made an authoritative decision necessary, that decision being not to oblige them to the Law.—D.J.H.

840. M. DEL VERME, "La comunione dei beni nella comunità primitiva de Gerusalemme," *RivistBib* 23 (4, '75) 353-382.

The account of the communion of goods in the early church offers a typical example of how Luke conceived and narrated events, for he superimposed the historical and the theological levels upon each other without confusing them. Historically, unlike the Essenes and Qumranites, the early Christians did not hold



their goods in common. Instead, certain ones spontaneously sold their possessions and gave the proceeds through the apostles to those in need. In this way their generosity not only fulfilled the promise of Deut 15:4 (“there will be no poor among you”), but also realized the life and teaching of Jesus, thus making contemporary the three stages of salvation-history: the time of Israel, the time of Jesus, and the time of the church.—J.J.C.

841. V. K. ROBBINS, “The We-Passages in Acts and Ancient Sea Voyages,” *BibRes* 20 (’75) 5-18.

In Acts there are three sections (beginning with 16:10; 20:5; 27:1 respectively) in which the narrator changes from third person “he” or “they” to first person “we.” Investigations of narrative style in ancient sea voyages, first and third person narration in Greek literature, and parallels to the voyages in Acts suggest that the author of Lk-Acts was a versatile Hellenistic writer and an intelligent participant in the literary arena of Mediterranean culture. The author has employed first person plural narration for the sea voyages because it was conventional generic style within Hellenistic literature.—D.J.H.

Acts, cf. §§ 20-731r, 855, 857, 866.

842. E. GÜTING, “Der geographische Horizont der sogenannten Völkerliste des Lukas (Acta 2:9-11),” *ZeitNTWiss* 66 (3-4, ’75) 149-169.

The list in Acts 2:9-11 has no model in geographical or astrological sources but must be understood as a list of languages that was composed by Luke. For the corrupt *Ioudaian* in 2:9 the word *Lydian* is conjectured. In 2:5 *Ioudaioi* must be regarded as a gloss. Luke is not concerned here exclusively with the founding of the Jerusalem community, but he is dealing with the expectation of a centripetal movement of the nations toward Zion by showing that it in fact takes place in the Gentile mission.—G.W.M.

843. G. D. KILPATRICK, “A Jewish Background to Acts 2:9-11?” *JournJewStud* 26 (1-2, ’75) 48-49.

If we assume that “Cretans and Arabians” was not part of the original list of national groups cited in Acts 2:9-11, then we have these items: (1) Farther East: Parthians, etc.; (2) Levant: Judea; (3) Asia Minor: Cappadocia, etc.; (4) Africa: Egypt, etc.; (5) Rome: resident Jews and proselytes. This arrangement describes a steady progress toward Rome. The phrase *epidēmountes Rōmaioi* in 2:10 indicates that the list was drawn up from the viewpoint of the Jewish community in Rome; this may point to Rome as the place of origin of Acts. The inclusion of “Cretans and Arabians” is probably due to the influence of Ezek 30:5 (see the Lucianic manuscripts).—D.J.H.

844. [Acts 2:14-36] J. J. KILGALLEN, “The Unity of Peter’s Pentecost Speech,” *BibToday* 82 (’76) 650-656.

The two parts of Peter’s speech—the explanation of the Pentecost phenomena (vv. 14-20a) and the identification of Jesus (vv. 22-36)—are linked together by vv. 20b-21. Peter’s point is that, since the signs foretold by Joel 2:28-32 have taken

place and the Day of the Lord is imminent, it is necessary to call upon the name of the Lord Jesus for salvation.—D.J.H.

Acts 7, cf. § 20-938.

Acts 10:1—11:18, cf. § 20-712.

845. J. O'CALLAGHAN, "Nuevo pergamino de la Vulgata latina (Act 10,23-48)," *Biblica* 56 (3, '75) 410-415.

After a material description of a late 12th- or early 13th-century Vulgate manuscript of Acts 10:23-48 (now at the Pontifical Biblical Institute in Rome), the article presents the Latin text along with indications of where it differs from other versions of the Vulgate. A photograph of part of the manuscript is provided.—D.J.H.

846. S. Dockx, "L'ordination de Barnabé et de Saul d'après *Actes* 13, 1-3," *NovuRevThéol* 98 (3, '76) 238-250.

In Acts 13:1 there are two groups: the anonymous prophets and the five teachers, who are named. In 13:2 the prophets, who presided over the liturgical assembly in Antioch, are told to elevate Barnabas and Saul to the rank of apostles in the broad sense (see 14:4, 14), endowed with the powers necessary to constitute a local hierarchy (see 14:23) in various cities. The imposition of hands in 13:3 can only be a gesture of ordination, and not one of benediction.—D.J.H.

Acts 13:16-41, cf. § 20-938.

847. [Acts 16:6] C. J. HEMER, "The Adjective 'Phrygia,'" *JournTheolStud* 27 (1, '76) 122-126.

The assumption that *Phrygian* in Acts 16:6 must be a noun is unwarranted. *Phrygia* occurs freely as the feminine of a three-termination adjective in later Greek. The form is common in Attic tragedy. Nine occurrences can be found in texts from the 4th century B.C. to the 4th century A.D.—D.J.H.

## EPISTLES—REVELATION

### *Paul*

848. B. M. AHERN, "While we were still enemies," *Way* 15 (4, '75) 255-265.

The sinful character of humanity both before and after Christ explains why Paul is indiscriminate in urging upon all the divine efficacy and the pressing need for the reconciliation that Christ makes possible. Beginning from Rom 5:1-11 and 2 Cor 5:18-19; 6:2, the main part presents an exposition of Paul's doctrine of reconciliation.—D.J.H.

849. F. F. BRUCE, "Was Paul a Mystic?" *RefTheolRev* 34 (3, '75) 66-75.

If mysticism is understood (with R. C. Tannehill in *Dying and Rising with Christ* [1967]) as immediate contact with God through subjective experiences that differ essentially from those of daily life, Paul may be called a mystic (see 2 Cor 12:1-4). But Paul's theology is not based on mystical experiences. Rather, it is based



on Jesus as the fulfiller of God's promise and purpose of salvation, the crucified and exalted Lord, the divine Wisdom, and the one living within his people by his Spirit. Prophetic Scripture, rabbinic exegesis, and primitive Christian tradition all make their contributions to the exposition of this theology, but the whole is fused into a new compound in the alembic of Paul's passionate embracing of "the all-surpassing knowledge of Christ Jesus my Lord" (Phil 3:8).—D.J.H.

850. F. BURI, "Der Begriff der Gnade bei Paulus, Shinran und Luther," *TheolZeit* 31 (5, '75) 274-288.

Paul, the Japanese Buddhist Shinran (1173-1262), and Luther expressed dissatisfaction with their religious traditions and became reformers emphasizing the radicality of grace. All three felt themselves guided by supernatural beneficent spirits. For Shinran, the vow of Amida-Buddha (not to go to nirvana until he had liberated every living being from that which blocks the way to the "pure land") was as central to his thought as the resurrection was for Paul and faith for Luther. As did Paul and Luther with their biblical traditions, Shinran communicated the sacred sutras in such a way that grace, without admixture of works, was dominant. As Paul found himself in conflict with Judaism and Jewish Christianity, and Luther with ecclesiastical tradition and mystical spirituality, so Shinran fought on two fronts against the traditions of his teacher Honen and of Zen-Buddhism. All three were compelled, by the nature of their emphasis, to intolerance toward opponents. All three had to face the problem of ethics in relation to their radicalization of grace.—F.W.D.

851. K. P. DONFRIED, "Justification and Last Judgment in Paul," *Interpretation* 30 (2, '76) 140-152.

Justification must be the starting point for an understanding of Paul's last judgment terminology. Christian life is a process that begins in justification, is actualized in sanctification, and is consummated with salvation. Paul affirms that the person who has received the gospel of God's gracious mercy by faith and who has been justified through it will receive the final gift of salvation at the last judgment. The criterion at the last judgment is whether one has held fast and remained obedient to new life in Christ. The Pauline texts dealing with the last judgment can be divided into four categories: the universal judgment of all people (2 Thes 1:8-9; Rom 2:5-6), the judgment of Christians who have remained obedient (e.g. Col 1:23; 2 Cor 11:2; 1 Thes 4:6), the judgment of the apostolic work of Christian missionaries (1 Cor 3:5-15; 4:1-5), and the judgment of Christians who have not been obedient to the hope of the gospel (especially 1 Cor 5:1-8).—D.J.H.

852. J. G. GIBBS, "Pauline theology and rehumanization," *StudRel/SciRel* 5 (4, '75-'76) 373-379.

The cosmic lordship that characterizes Paul's theology is the basis of the new order he proclaimed, an order of salvation. By its very existence this order affirms people against powers and structures of dehumanization. Essential for the endurance of that order is the fact that it was founded and is sustained by the Lord of no less than cosmic totality.—D.J.H.

853. C. H. GIBLIN, "Three Monotheistic Texts in Paul," *CathBibQuart* 37 (4, '75) 527-547.

An examination of texts in which Paul explicitly affirms God's oneness by employing the monotheistic formula *heis ho theos*. Paul's line of thought in 1 Cor 8:4-6 is that, no matter what gods are said to exist under whatever titles, the faith professed in the Christian community requires that Christians understand their relationship to one God and one Lord (Jesus Christ) and accordingly show consideration for the weak. Gal 3:20 is concerned with God's oneness in the sense of a unique, divinely personal immediacy of action entailing what may be called the "immediatorship" of Christ. In Christ, all become one as children of the Father by a direct, immediate communication. According to Rom 3:30, God's oneness, which is a dynamic oneness over all, is now to be perceived clearly in the light of the eschatological manifestation of his justice. "Within the limited horizons of Paul's functional theology, the oneness of God remains at odds with a barren arithmetical soleness as well as with pagan pluralism. At the same time, without compromising the distinction between God and mere men, the oneness of God as Paul understands it finds its focus in the realization of an undivided, inner-related community of persons."—D.J.H.

854. R. W. GRAHAM, "Women in the Pauline Churches: A Review Article," *LexTheolQuart* 11 (1, '76) 25-34.

A survey of the articles on women in the Pauline churches by G. H. Gilbert (1893), E. A. Leonard (1950), M. D. Hooker [§ 9-248], W. D. Thomas [§ 16-961], G. B. Caird [§ 17-198], and R. Scroggs [§ 17-600] leads to these general observations. Clear and unequivocal statements like Gal 3:28 and 1 Cor 11:11 should be the norm. A distinction can and should be drawn between what belongs to the everlasting order of things (e.g. Gal 3:28) and what is time-conditioned and changeable (e.g. Col 3:18). Whatever is contradictory (e.g. 1 Tim 2:11-12 and 1 Cor 14:34-35) may be dismissed as non-Pauline. To turn Paul into a legalist in marriage, speaking in church, dress, etc. is a sad misunderstanding, if not a gross misrepresentation, of the apostle.—D.J.H.

855. A. J. HULTGREN, "Paul's Pre-Christian Persecutions of the Church: Their Purpose, Locale, and Nature," *JournBibLit* 95 (1, '76) 97-111.

An examination of the relevant texts in Acts and Paul's letters in terms of Paul's persecutions of the church leads to these conclusions: (1) Paul persecuted the church essentially because of its proclamation and not merely because it allegedly taught a way of salvation apart from the Law, and he did so for disciplinary purposes. (2) His activities as a persecutor centered first in Judea and were then about to be transferred to Damascus. (3) Paul persecuted the church with an intensity of zeal (not an intensity of violence; see Gal 1:13) that was beyond compare. (4) It can be concluded that Paul *could* have been present at the death of Stephen, but he probably would have understood that death as a mob action without judicial procedure.—M.P.H.



856. P. E. LAPIDE, "Die Hoffnung des Paulus. Der Heidenapostel aus jüdischer Sicht," *Lutherische Monatshefte* 15 (3, '76) 128-132.

A review of assessments of Paul made by Jewish scholars (e.g. J. Klausner, M. Buber, L. Baeck, R. L. Rubenstein, H.-J. Schoeps, S. Ben-Chorin) and some Christian scholars (e.g. F. Mussner, M. Barth). From a Jewish perspective, the story of Paul is a tragic failure that was crowned with its greatest missionary success only long after his death. But his hope for the imminent coming of the Messiah was basically Israel's hope also.—D.J.H.

857. E. A. LAVERDIERE, "Paul and the Missions from Antioch," *BibToday* 83 ('76) 738-752.

After sketching the development of the Christian community in Antioch on the Orontes, the article studies Paul's three great missionary journeys and his co-workers—Barnabas, Silas, and Timothy. The missions from Antioch represented Paul's contribution to the early church's pilgrimage to maturity, and so from the standpoint of missionary activity Paul is aptly called "Paul of Antioch."—D.J.H.

858. F. LYALL, "Roman law in the writings of Paul—Aliens and Citizens," *Evang Quart* 48 (1, '76) 3-14.

The NT use of metaphoric language regarding aliens and citizens reflects the prevailing conditions of the time when being a Roman citizen made one a member of the elite no matter how sorry one's condition might be. Paul the citizen speaks of citizenship while the authors of 1 Peter and Hebrews speak of alienage. There was a conceptual background in the Jewish law, history, and climate of ideas that would have filled out the metaphors employed. But a fuller and more adequate explanation of the imagery is to be found in the Roman laws concerning citizens, *peregrini*, and aliens.—D.J.H.

859. M. MÜLLER, "'n Moontlike benadering van Paulus se teologie" [A Possible Approach to Paul's Theology], *NedGerefTeolTyd* 16 (4, '75) 335-342.

In a short survey of a number of historical, literary-critical, and theological studies on Paul, the author opts for a *heilsgeschichtlich*-eschatological approach to Paul's theology.—B.C.L.

860. J. J. O'DONNELL, "A note on the male-female relationship according to St. Paul," *Communio/IntCathRev* 3 (1, '76) 90-95.

A careful reading of 1 Cor 11:2-16 and Eph 5:22-33 indicates that Paul carries through his revolutionary program of liberation ("neither male nor female") stated in Gal 3:28. He works out his understanding of the male-female relationship strictly according to his understanding of the new order of creation established in Christ.—D.J.H.

861. J. PATHRAPANKAL, "The Divided Man and the Divided Mankind According to St. Paul," *Biblehashyam* 1 (3, '75) 210-222.

Paul understood persons in their unredeemed situation as still not fully integrated

and as needing something to come in and effect a principle of unity and coordination. When Paul looked at humanity as a whole (Rom 1:18—3:20; Eph 2:1-22), he found it in a state of further limitations and consequent confusion. The situation within the church at Corinth showed him that division was not a past event. Paul painted in dark colors the divisions inherent in the human condition only to reveal how profound is the meaning of the reconciliation effected through Christ's death and resurrection.—D.J.H.

862. J. H. ROBERTS, "Die teologiese sentrum van die corpus paulinum" [The Theological Center of the Pauline Corpus], *Theologia Evangelica* [Pretoria] 8 (1, '75) 1-22.

Neither anthropology nor pneumatology nor even Christology proves to be an adequate description of the theological center of Paul's thought. Paul's interest is of a *heilsgeschichtlich*-eschatological nature, and his focus is on a broader issue, namely, God, who in Christ and the Holy Spirit acts in history to bring about the salvation of the world. This definition of the center of Paul's theology can at the same time serve as its principle of division: the God of salvation, the salvation of God, and humanity under the salvation of God. The first division includes the role of the Father, Son, and Spirit in effecting salvation and will provide for a separate treatment of pneumatology—a hitherto neglected aspect. The second division includes themes like humanity outside of salvation; the nature of salvation; salvation as reconciliation, redemption, liberation, pardon, justification, and sanctification; and a section on the experience of salvation. The third division has as its logical contents ecclesiology and ethics.—B.C.L.

863. D. C. SMITH, "Paul and the Non-Eschatological Woman," *Ohio JournRelStud* 4 (1, '76) 11-18.

A discussion of the role envisioned by Paul for women in the church here and now. Paul's basic theological orientation is that in Christ there is no subordination of women to men (Gal 3:27-28). He recognizes that the sexual attraction between men and women is both real and important (1 Cor 7:3-4). The fact that the woman must wear a veil when leading public worship (1 Cor 11:2-16) is, for Paul, a sign that Christian existence is still lived in the present world with its sexual distinctions. Paul was successful to a large degree in implementing his fundamental theological principle of the absolute equality of man and woman.—D.J.H.

864. L. Tous, "Pablo, mensajero y testigo de la libertad. 'Soy libre, cierto, nadie es mi amo' (1 Cor 9,19)," *Biblia y Fe* [Madrid] 1 (3, '75) 385-397.

Paul wrote, preached, struggled, and suffered for the liberty of Christians. For him the experience of Christian freedom has its basis in God's gift in Christ (Gal 3:13-14). The Spirit guides us toward this liberty in Christ (Gal 5:16-26; 2 Cor 3:13-18). Despite his insistence on this liberty, Paul was never unmindful of the "weak" and those who might be scandalized by Christian freedom.—S.B.M.

865. S. VERGÉS, "Espíritu y comunidad en Pablo," *EstEcl* 50 (195, '75) 433-454.

Exploration of the multifaceted relationship of the Holy Spirit to the Christian community in Pauline thought provides an answer to the question of who the Holy



Spirit is for the Christian community. Of paramount importance is Paul's teaching that the mission of the Holy Spirit is intimately connected to the resurrection of Christ and is the ultimate unfolding of Christ's salvific work. Moreover, the continuation of the presence of Christ through the sending of the Holy Spirit has its most genuine expression in the personal relationships between the Spirit and the Christian community. Pauline pneumatology also highlights the eschatological dimension of the Christian community. The Christian community lives immersed in the Spirit, which is the principle of community life. The sanctifying presence of the Holy Spirit effects an interior renewal within the Christian community and confers upon it divine sonship.—R.J.K.

866. J. I. VICENTINI, "Pistas de la estrategia paulina en la formación de comunidades," *RevistBib* 37 (4, '75) 325-334.

The problem of organizing the evangelization effort in new communities was one that Paul faced and that many continue to face today. This article defines the theater of Paul's missionary activity and tries to determine the geographic and human factors that determined the plan of Paul, at least in Acts. Paul's own statements about his organizational task can best be summed up as cohesion: doctrinal, cultural, and institutional.—S.B.M.

867. J. VOLCKAERT, "Ordination of Women in the Pauline Letters," *Vidyajyoti* 39 (9, '75) 394-400.

No definite answer can be given to the question whether in Paul's churches women were ordained either to the diaconate or to the priesthood. Our conclusion regarding Gal 3:28 as expressing Paul's mind about the ordination of women must be: *non constat*.—D.J.H.

868. B. WIDŁA, "Apostolska postawa św. Pawła jako dawanie świadectwa o Chrystusie (L'attitude apostolique de Saint-Paul comme son témoignage de Jésus Christ)," *StudTheolVars* 13 (2, '75) 81-103.

Paul views his apostolic mission as a charge not only to preach, but also to exemplify his preaching for his listeners. This is manifest in his love for his listeners as expressed through his concern for their welfare, his unselfish refusal of pay for his preaching, his unbounded sincerity even in "angry" epistles, and his genuine respect for the freedom of others. It can also be seen in his unswerving commitment to the ministry as evident in his ongoing self-sacrifice and perseverance in the face of reversals. His love and commitment are, of course, grounded in his union with Christ.—J.P.

869. W. WIEFEL, "Die missionarische Eigenart des Paulus und das Problem des frühchristlichen Synkretismus," *Kairos* 17 (3-4, '75) 218-231.

The wide scope of Paul's activities indicates that his missionary theology was both a presupposition and a reflection of his work as founder and organizer of the church in the Gentile-Christian sphere. Any assessment of his missionary methods must take account of the primacy of preaching the gospel, the use of letters and emissaries, and the significance of Jewish synagogues in the Diaspora. For Paul the universality of salvation in the eschaton and the absence of limits on preaching the

faith were closely linked, and his own work was an essential component of the end-time. Existing in a buffer zone between Judaism in the narrow (Pharisaic) sense and Greek-oriental syncretism, Gentile Christianity was a conglomerate of "heresies" in the midst of which Paulinism waged a struggle that had little assurance of success.—D.J.H.

Paul, cf. §§ 20-790, 838, 937, 945, 1004.

### *Romans, 1—2 Corinthians*

870. B. N. KAYE, " 'To the Romans and Others' Revisited," *NovTest* 18 (1, '76) 37-77.

Rom 16 can be understood as the last chapter of a letter to Rome and, as such, is evidence for Paul's scanty knowledge of the Roman situation. The occurrence of 16:25-27 after chap. 15 in P<sup>46</sup> can be explained by supposing that Paul left behind a copy of Rom 1—15 at Corinth. T. W. Manson's view that the letter was a manifesto setting forth Paul's convictions on central issues is basically correct, but its background was Achaea and Macedonia and the post-Ephesus problems rather than the debates with the Judaizers in the East. The frame of mind reflected in the letter shows associations more with 2 Cor than with Gal; where there is common material in Rom and Gal, it is introduced for different reasons, is used in different ways, and has different results.—D.J.H.

871. P. ROLLAND, " 'Il est notre justice, notre vie, notre salut.' L'ordonnance des thèmes majeurs de l'Épître aux Romains," *Biblica* 56 (3, '75) 394-404.

P. Ramaroson's outline of Rom 1—11 [§ 17-1027] is open to several objections, especially in respect to the time scheme. It is better to assign Abraham to the past and discern this general pattern: the past time of the Law and the promise (chaps. 1—4), the present time of grace and adoption (5—8), and the future time of mercy and fullness (9—11). Rom 1:16-17 is the key to the composition of the whole epistle. Christ is our righteousness (1—4), our life (5—8), our salvation (9—11), and our peace (12—15).—D.J.H.

872. V. S. POYTHRESS, "Is Romans 1:3-4 a *Pauline* Confession After All?" *Exp Times* 87 (6, '76) 180-183.

The arguments adduced to prove the pre-Pauline origin of Rom 1:3-4 only show that Paul used certain stock expressions to give a decidedly traditional flavor to the summary of the gospel. The historical difficulties encountered in insisting that the passage is a fixed confessional formula and the fact that it encapsulates the substance of the whole epistle suggest that it is a Pauline free composition using a number of traditional expressions and ideas.—D.J.H.

873. B. PRETE, "La formula *dynamis theou* in Rom. 1,16 e sue motivazioni," *RivistBib* 23 (3, '75) 299-328.

The various interpretations of the phrase *dynamis theou* in Rom 1:16 do scant justice to its meaning. To determine what Paul meant when he characterized the gospel as the "power of God," the article proceeds in four steps: examination of the immediate context of the phrase; its relation to the salvation of all, Jews and pagans alike; the way this relation sheds light on the reason behind the choice of



the formula ; and the conclusions that derive from this examination. Paul wanted to underline the fact that faith is the unique and universal means of salvation. This link with salvation provides three possible reasons for the Pauline formula: (1) to contrast God's power with that of the Law, (2) to describe the gospel as the sure and perfect remedy for human moral weakness (*astheneia*), and (3) to stress the link between the old economy of the Law and the new one of salvation. The formula does not bear a "triumphalist" interpretation. More than any other NT author Paul insists on the divine initiative in salvation, thereby excluding any human element from the salvific act. In the sphere of the gospel, faith is the acceptance of and response to this salvific act. The salvation communicated by God is realized solely within this sphere of faith in the gospel, the power of God that saves all believers.—S.B.M.

Rom 3:30, cf. § 20-853.

874. J. D. G. DUNN, "Rom. 7,14-25 in the Theology of Paul," *TheolZeit* 31 (5, '75) 257-273.

There are three main views on Rom 7:14-25: (1) It is Paul's pre-Christian autobiography. (2) It is *not* autobiographical, but depicts humanity in general, or Jews in particular, apart from Christ, under the Law. (3) It is a description of Paul's own experience even as a believer. The third is a minority viewpoint but is preferred. Paul's cry in 7:24 is prompted by his frustration as he tries to express the life of the Spirit while still in the flesh. Verse 25a is a thanksgiving of eschatological hope, and 25b is his calm realism for the present in the light of both.—F.W.D.

875. [Rom 16] M. ADINOLFI, "Le collaboratrici ministeriali di Paolo nelle lettere ai Romani e ai Filippesi," *BibOr* 17 (1, '75) 21-32.

A study of Rom 16 and Phil 4:2-3 makes clear that Jesus showed great respect for women theoretically and practically and that the early church followed in his footsteps. The texts call attention to nine women who came to know Paul and who helped him, in complete dedication and generous suffering, with their ministry of evangelizing and teaching: Phoebe, the deacon and patron (*prostatis*) ; Prisca, Paul's enterprising and fearless co-worker ; Mary, Tryphaena, Tryphosa, and Persis, workers in the Lord ; Junia (Rom 16:7, taken as feminine), an apostle before Paul ; and Euodia and Syntyche, who labored side by side with Paul in the gospel.—J.J.C.

876. K. E. BAILEY, "Recovering the poetic structure of I Cor. i 17 – ii 2. A Study in Text and Commentary," *NovTest* 17 (4, '75) 265-296.

Underlying 1 Cor 1:17—2:2 is a poem written with a series of seven semantic units (1:17-23a) that are then repeated in an inverse order (1:23a—2:2). Each of the six outer semantic units (1:17-20 ; 1:26—2:2) is composed of four lines. The inner heart of the poem (1:21-25) is composed of fourteen lines that form seven couplets. At the very center ("but we preach Christ crucified") each of the two lines is composed of precisely seven syllables. Paul added some comments, and an early redactor was responsible for a few other additions. "Paul is most likely re-using an old piece of writing which he originally composed for a more Oriental community that would have understood and appreciated such magnificent poetry. . . . We can

suppose that it originally came out of his long ministry in the region of Antioch and Cilicia and is re-used here in the Corinthian correspondence.”—D.J.H.

877. A. SISTI, “La Pasqua del Cristiano (Note su 1 Cor. 5, 6-8),” *EuntDoc* 28 (3, '75) 395-411.

Though not using the term “baptism,” 1 Cor 5:6-8 brings out the symbolic parallelism between the Easter liturgy and the sacrament of regeneration. Three elements are considered: (1) The paschal lamb. Christ our Passover is sacrificed (1 Cor 5:7). By the death of the paschal lamb the Hebrews were delivered from the slavery of Egypt. Likewise, by the sacrifice of Christ the faithful are freed from the slavery of sin and given a life of justice and grace, as 1 Pet 1:18-19, a baptismal homily, brings out in detail. (2) Leaven. Considered to be impure, this material was not to be used in sacred rites, and accordingly the rabbis ordered that all leaven be removed before the paschal meal. In this action Paul sees the symbolism that demands that Christians rid themselves of the old leaven, i.e. the old self with its vices and concupiscence (1 Cor 5:7). (3) The unleavened bread. This bread, which the Jews ate during the Passover festival, symbolizes for Paul the new Christian with the newness of life, who should live as one who has died and risen with Christ (1 Cor 5:8).—J.J.C.

878. P. TRUMMER, “Die Chance der Freiheit. Zur Interpretation des *mallon chrēsai* in 1 Kor 7,21,” *Biblica* 56 (3, '75) 344-368.

1 Cor 7:21 appears in a context in which Paul is urging the Corinthian Christians to take seriously the religious and social conditions in which they first experienced God's call (see vv. 17, 20, 24). Paul, however, does not close off the possibility that slaves may be freed and so appreciate better their call to freedom as Christians. The point of 1 Cor 7:21cd is this: If you can be freed, make use of it all the more. Language, context, structure, tradition history, and Pauline theology all indicate that *mallon chrēsai* calls slaves to avail themselves of the opportunity to be freed. An appendix discusses the 1973 study of the term by S. S. Bartchy, who translates 1 Cor 7:21cd as “But if, indeed, you become manumitted, by all means [as a freedman] live according to [God's calling].”—D.J.H.

1 Cor 8:4-6, cf. § 20-853.

879. T. BAARDA, “I Corinthe 10,1-13. Een schets” [1 Corinthians 10:1-13. An Outline], *GerefTheolTijd* 76 (1, '76) 1-14.

The most prominent points in this passage are worked out in an outline that is meant to help the modern preacher. The following topics are treated: the pericope as a unit within its context; the phrase “our fathers”; the privileges of the fathers; the catastrophes over the fathers; the causes of the catastrophes; Israel's history of catastrophes as a model for us; the relevance of the history; and finally, the history's lesson. The concise notes make frequent use of data in the OT and rabbinic literature. In an appendix a number of actualizing questions are formulated.—J.L.

880. A. RÓDENAS, “‘Eso no es comer la cena del Señor’ (1 Cor. 11,20b),” *Salmanticensis* 22 (3, '75) 555-561.

To determine more concretely what Paul wished to express in 1 Cor 11:20b,



the context of the Pauline instruction on the Lord's Supper must be examined. The sentence itself in v. 20 is made up of a subordinate phrase (genitive absolute) followed by the principal phrase. The verb *synerchomai* is used exclusively in this epistle. The second part of the sentence can express the finality or the intention of the "reunions." For Paul the various elements required by the church for a celebration of the Eucharist (celebrant, validity of ordination, matter and form, intention, etc.) are not sufficient. All these elements find their proper significance in a community celebration of members bound together by fraternal love. The words of the Lord in 1 Cor 11:24-25 mean much more than the reproduction of gestures and words.—S.B.M.

1 Cor 11:25, cf. § 20-956.

881. W. VON MEDING, "1 Korinther 11,26: Vom geschichtlichen Grund des Abendmahls," *EvangTheol* 35 (6, '75) 544-552.

Jer 16:7 refers to a meal of consolation wherein relatives give bread and a cup to members of a household visited by death. The similarity of terminology to the eucharistic accounts and the evidence for this practice in the time of Jesus suggests that it was the *Sitz im Leben* for the Lord's Supper. Five arguments drawn from 1 Cor 11:23-26 support this conclusion. G. Bornkamm objected to earlier attempts to trace the background of the Lord's Supper to the Jewish tradition on the basis that the suggested parallels lacked the relation to the death of a particular person. While this objection is now removed, one must account for the fact that the Jewish practice plays no definite role in the Synoptic eucharistic accounts. The desire to dissociate the Lord's Supper from contemporary usage may explain this. Although the Jewish mourning practice may have provided the historical background for the Lord's Supper, the latter meal had its own special meaning. It was distinguished by the eucharistic words and actions, which justified the later description of the Lord's Supper as sacrament.—E.J.K.

882. [1 Cor 12—14] D. LOSADA, "Dones, ministerios y amor en la Primera Carta a los Corintios," *RevistBíb* 37 (4, '75) 335-340.

After describing the situation in Corinth and the content of 1 Cor in general, the article points out that chaps. 12—14 follow an A-B-A' scheme, in which the center is the gift of charity in chap. 13. Within each chapter the same structure is maintained, and the central section (12:12-26; 13:4-7; 14:6-25) is emphasized. In dealing with a chaotic situation Paul realized that the confusion arose partly from dogmatic errors and partly from an inordinate esteem of gifts. The lists of gifts (12:4-11, 28-31) that he drew up make it clear that (1) ministries are gifts—charisms—for the good of all; (2) the ministries of apostle, prophet, and teacher are at the head of the charisms given to the church; and (3) these gifts do not exhaust the list but leave room for a multitude of other gifts and functions.—S.B.M.

883. B. C. LATEGAN, "' . . . Met die oog op wat nuttig is' (1 Kor. 12:7)" [' . . . For some useful purpose (1 Cor 12:7)], *NedGerefTeolTyd* 16 (4, '75) 314-322.

When 1 Cor 12:4-11 is analyzed according to its underlying *kōla* and *kommata*,

v. 7 emerges as the key statement. The standard by which the usefulness of the various spiritual gifts is judged is their contribution to the building up of the church. It becomes clear that the customary model employed to describe the relationship between unity and diversity in the church, in which the one is seen as keeping the other in equilibrium but at the same time constituting a threat to the other, is in need of revision. We are not dealing with entities of the same order—diversity is secondary in its relation to unity and therefore does not function “independently” within the church. Rightly understood, diversity contains not a divisive but rather a unifying potential. In the Pauline concept of the church as the body of Christ, the unity of the body is the primary datum and point of departure; within it, diversity does not appear as an opposing force, but functions through unity and on behalf of unity to exercise an enriching and cohesive power in the church of Christ.—B.C.L. (Author.)

1 Cor 14:21, cf. § 20-720.

884. M. ADINOLFI, “Il silenzio della donna in 1 Cor. 14,33b-36,” *BibOr* 17 (3, '75) 121-128.

On the principle that “we who are strong ought to bear with the failings of the weak” (Rom 15:1), Paul orders women to be silent in church and to have their heads covered. In Paul’s day women did not receive the same education or cultural experience as men, and the apostle did not wish to offend the sensibilities of his Jewish-Christian converts in minor matters and customs. Today, however, when women are well-educated and recognized as equal to men, it would be legalistic and un-Pauline to insist upon their silence in church or wearing a head covering.—J.J.C.

885. [1 Cor 15:12-20] T. G. BUCHER, “Auferstehung Christi und Auferstehung der Toten,” *MünchTheolZeit* 27 (1, '76) 1-32. [Cf. § 19-1037.]

The interpretation of Paul’s remarks in 1 Cor 15:12-20 on the relation of the resurrection of Christ and the resurrection of the dead has been hampered by unclear concepts, lack of skill in applying the rules of logic, projections onto the text, and an unusual conception of logic. Proper application of the rules of logic to 1 Cor 15:12-20 indicates that, for Paul, the resurrection of Christ is the basis for the resurrection of the dead. Logic ought not to be neglected in exegesis or confused with philology and hermeneutic.—D.J.H.

886. C. J. A. HICKLING, “Is the Second Epistle to the Corinthians a Source for Early Church History?” *ZeitNTWiss* 66 (3-4, '75) 284-287.

The currently widespread tendency to reconstruct the views of Paul’s opponents, especially at Corinth, on the presupposition that Paul’s vocabulary is dictated by them not only is exegetically unwarranted in many instances but also risks the failure to note what Paul is really saying. In 2 Cor it is not the doctrine of the adversaries that is at stake but Paul’s personal standing.—G.W.M.

2 Cor 3, cf. § 20-938.



887. S. SABUGAL, "El autotestimonio sobre la conversión de San Pablo en 2 Cor 4,6 y 1 Tim 1,11-14," *Revista Agustiniana de Espiritualidad* 16 (51, '75) 355-362.

This analysis of two of the texts that deal with Paul's conversion is a modification and expansion of the treatment in the monograph *Análisis exegetico sobre la conversión de San Pablo* (1976). In 2 Cor 4:6, despite the problems raised by the vocabulary, there are links with the account in Gal 1:15-17. The verse is not in itself a direct, personal testimony to the revelation, yet it is not improbable that 2 Cor 4:6 includes an implicit reference to Paul's original experience. In 1 Tim 1:11-14, the aorist *epistēuthēn* is certainly a divine passive. The parallel with Gal 1:12, 15-16 is illuminating. Both texts have a revelation of the Son of God and a mission to proclaim him to the Gentiles. Both express the same reality but formulate it differently, 1 Tim 1:12 being a theological reinterpretation of Gal 1:16.—S.B.M.

888. M. L. BARRÉ, "Paul as 'Eschatologic Person': A New Look at 2 Cor 11:29," *CathBibQuart* 37 (4, '75) 500-526.

In the chiasmic structure of 2 Cor 11:21b-29, v. 29 corresponds to parts of vv. 21b-23a in various ways: in form to 21b, in parallelism of half-lines to 22ab, and in climactic development to 22c-23a. This correspondence further suggests that the *tis* of v. 21b and the *tis* of v. 29 are synonymous and both refer to Paul's opponents. An examination of *asthenein*, *skandalizein*, and *pyroun* in Paul's writings and elsewhere (especially the Greek OT) indicates that in 2 Cor 11:29 Paul summarizes his apostolic trials and characterizes them as confrontations in the eschatological struggle where in each case Christ has been victorious. If Paul's opponents could be said to have proved their apostleship by being caused to stumble or being ensnared by the forces of evil in the eschatological struggle, Paul could not only boast of as much but also could describe what he endured as the *pyrōsis* itself, the apocalyptic conflagration, the ultimate trial of the elect. An appendix illustrates the structural patterns within the other Pauline trial-lists (Rom 8:35-39; 1 Cor 4:9-13; 2 Cor 4:7-12; 6:4-10; 12:10a).—D.J.H.

### ***Galatians—Philemon***

Gal 3:20, cf. § 20-853.

889. M. ZERWICK, "He is our Peace (Eph 2:11-18)," *Biblehashyam* 1 (4, '75) 302-311.

The basic thought of Eph 2:11-18 is simple: Christ has abolished the Law that separated Jews and Gentiles into hostile camps, and he has transformed them into a new humanity in himself and reconciled them with God on the cross. The strangeness of the language is probably due (as J. Gnilya has shown) to the fact that the author is here reinterpreting an existing Christological hymn that hid in itself some dangerous cosmological orientations. He wants to safeguard the historicity of redemption and to provide pastoral advice for evaluating the cosmological Christology.—D.J.H.

890. A. P. O'HAGAN, "The Wife According to Eph. 5:22-33," *AusCathRec* 53 (1, '76) 17-26.

Eph 5:22-33 speaks to Christian wives and instructs them to relate to their husbands in such a way as will most effectively embody and mirror for themselves and others the mystery of unifying universal salvation through Christ. The wife's subordination is construed as one particular manifestation of the mutual and voluntary subordination required of all Christians. The wife's response is nothing more than part and replica of the church's response to Christ.—D.J.H.

891. J. B. TYSON, "Paul's Opponents at Philippi," *PerspRelStud* 3 (1, '76) 82-95.

W. Schmithals and H. Koester [§ 7-226] agree that there was a single group of opponents at Philippi with a consistent point of view. Schmithals believes that they were Jewish-Christian gnostics, while Koester refers to them as Jewish Christians with gnostic leanings. A critical analysis of these two positions yields a more precise description of the group: (1) The opponents prized their Jewish heritage and demanded circumcision. (2) They held to a spiritualized and realized eschatology and claimed to be *teleioi*. (3) They did not claim perfect adherence to the Torah and were not morally libertine. (4) They were Christians, perhaps with docetic leanings.—D.J.H.

892. H. J. DE JONGE, "Eine Konjektur Joseph Scaligers zu Philipper II 30," *Nov Test* 17 (4, '75) 297-302.

In 1600, J. Scaliger suggested that *paraboleusamenos* ("risking") be read in Phil 2:30 instead of *parabouleusamenos* of the Textus Receptus. Only later was his conjecture confirmed by manuscript evidence.—D.J.H.

Phil 4:2-3, cf. § 20-875.

893. K. WENGST, "Versöhnung und Befreiung. Ein Aspekt des Themas 'Schuld und Vergebung' im Lichte des Kolosserbriefes," *EvangTheol* 36 (1, '76) 14-26.

The Colossian philosophers wished to share in the power of "the elements of the world" and to make Christ into the integrating or stabilizing factor in a social-political power system that had existed before and apart from him. (1) Instead of encouraging worship of the powers, the author of Colossians places worship under the universal lordship of Christ. The church (1:18) is the place where the proclaimed lordship of Christ becomes a reality and where the sin of denying Christ's lordship may be forgiven (1:14). (2) Col 2:13-15 describes forgiveness as freedom from the influence of the powers and freedom for a life in keeping with the lordship of Christ. Forgiveness is realized in the church as a community of free people. (3) The practical implications of these insights are spelled out in 2:16—3:4, and even the social structures assumed in the *Haustafel* (3:18—4:1) must be criticized in the light of 3:10-11 ("Christ is all, and in all").—D.J.H.

Col 4:16, cf. § 20-896.

894. H. BOERS, "The Form-Critical Study of Paul's Letters: I Thessalonians as a Case Study," *NTStud* 22 (2, '76) 140-158.

Against the background of recent studies of the Pauline letter form, 1 Thes is



found to have a perfectly normal form provided one recognizes 2:13-16 as an interpolation: prescript, 1:1; thanksgiving, 1:2-10; apostolic apology, 2:1-12; apostolic parousia, 2:17—3:13; exhortation, 4:1—5:22; conclusion, 5:23-28. The letter has two main parts, philophronesis and paraenesis. Its purpose, as expressed by C. J. Bjerkelund, is that Paul wished “to express to the congregation his joy about them and his satisfaction with them—and furthermore to spur them on to a way of life pleasing to God.”—G.W.M.

1 Thes 5:19, cf. § 20-988.

1 Tim 1:11-14, cf. § 20-887.

895. J. L. DE VILLIERS, “Die Kerk en sy Lied (1 Tim. 3:15-16)” [The Church and its Hymn (1 Tim 3:15-16)], *NedGerefTeolTyd* 16 (4, '75) 292-306.

The Christological hymn in 1 Tim 3:15-16 does not represent a chronological sequence, but rather reflects a logical progression: the work of salvation continued in proclamation, leading to faith in the world and glory in heaven. The hymn consists of three units, each containing two contrasting segments and following a distinct pattern: human-divine, heavenly-earthly, earthly-heavenly. These verses offer a key to the understanding not only of the Pastoral Epistles, but also of Christian life as such.—B.C.L.

### Hebrews

896. C. P. ANDERSON, “Hebrews among the letters of Paul,” *StudRel/SciRel* 5 (3, '75-'76) 258-266.

The epistle recommended in Col 4:16 is the writing that we know as the Epistle to the Hebrews. The author of Heb (probably Epaphras) was a major figure in the Lycus Valley but lacked apostolic authority. That authority or its equivalent was bestowed on Heb by Col 4:16. A connection between Heb and Col in the minds of the earliest readers of Col could well have led to their joint circulation in some circles. The Roman church probably knew Heb as an independent writing, while the Alexandrian church knew it in the context of a Pauline corpus. But when Heb was given a title (“To the Hebrews”) and when the Pauline letters were arranged according to relative length, the connections with Col were broken.—D.J.H.

897. J. M. FORD, “The Mother of Jesus and the Authorship of the Epistle to the Hebrews,” *BibToday* 82 ('76) 683-694.

“Mary, perhaps in conjunction with John and Luke, may have been responsible for the content of Hebrews. Another hand may have written the Greek style and the title may have been added later. If this is so, we have a valuable treatise reflecting on the fulfillment of Old Testament texts coming from one who knew Jesus intimately and written before the fall of the Temple.” The thesis is defended on the basis of external probability and the content of Hebrews.—D.J.H.

898. A. FEUILLET, “L'évocation de l'agonie de Gethsémani dans l'Épître aux Hébreux (5, 7-8),” *EspVie* 86 (5, '76) 49-53.

Part of a more comprehensive work being prepared on the agony in the garden, the article seeks to find (1) why there is reason for seeing Heb 5:7-8 as a reference to Gethsemane, and (2) what the best way is to resolve the apparent contradiction

between the text in Heb and the Gospel accounts. There are more references to Jesus' earthly life in Heb than in the whole Pauline corpus. Despite—or because of—the putative poetic structure of the verses, the details in Heb 5:7-8 harmonize best with the Lukan account of the agony. But the author of Heb could well have had an independent tradition deriving from an autoptic witness. How then reconcile “he was heard for his godly piety” with the Gospel accounts? The suggestions of A. von Harnack, R. Bultmann, P. Andriessen, A. Lenglet, and E. Rasco are unsatisfactory. The prayer in Lk 22 has two parts, one conditional (v. 42a), which remained unanswered, and the other absolute (v. 42b). This latter part, having to do with the realization of the plan of salvation, is by far the more important of the two, and this was fully granted. Moreover, Lk has other things in common with Heb: the fact that the prayer was answered as evidenced by the ministry of the angels and the external effects of the agony. Reference can also be made to Jn 12:20-33 in connection with Heb 5:7, but there again the principal object of the prayer was the glorification of the Father, and that prayer was answered.—S.B.M.

899. L. P. TRUDINGER, “Le sens de la sécularité selon l'évangile (Un mot au sujet de l'Épître aux Hébreux XIII:10-13),” *FoiVie* 74 (5-6, '75) 52-54.

Heb 13:10-13 stresses the difference between the expiatory sacrifice of the Day of Atonement and the sacrifice of Jesus. By exhorting his readers “to go forth to him outside the camp,” the author has in mind a religious faith that is lived out in secular realities, not merely in the sanctuary.—D.J.H.

### *Catholic Epistles*

900. M. J. TOWNSEND, “James 4:1-4: A Warning against Zealotry?” *ExpTimes* 87 (7, '76) 211-213.

At the time when Jas was written (A.D. 55-60), the Zealot movement commanded a good deal of popular support in Palestine. Jas 4:1-4 was addressed to Jewish Christians who had not realized the incompatibility of Christian faith and Zealot nationalism. James pointed out to them that their desire to achieve their own ends and their own pleasures was a violation of God's rule in history.—D.J.H.

901. J. BARR, “*b'rš ~ molis*: Prov. xi. 31, I Pet. iv. 18,” *JournSemStud* 20 (2, '75) 149-164.

The use of Prov 11:31 in 1 Pet 4:18 is totally dependent for its logical structure on the *molis* (“scarcely”) of the Septuagint. The Hebrew has *b'rš* (“in the land”) rather than *molis*. Once the verb *šlm* was taken by the Greek translator as *sōzesthai*, the rendering *molis* rescued the *qal wəḥômer* form of argument; “much more” applies to the difficulty of salvation and its unlikeliness. The form *b'rš* may have been diagnosed as *b'wš* from the root *'wš* (“hasten, press”). Or, more probably, the translator took the Hebrew consonants in a loose or different sequence and so construed *b'rš* as if it were *bšr* or *bšr'* (“in straits”). Since *b'rš* was unstressed in the Hebrew (“the righteous-in-the-land”), the Greek translator was encouraged to construe the phrase in another way. His rendering was observant of the form and logic of the Hebrew sentence, and the sentiment that it produced was one deeply satisfying to Hellenistic Jewish feeling.—D.J.H.

2 Pet 2:14-15, cf. § 20-988.



902. J. DU PREEZ, "'Sperma autou' in 1 Joh. 3:9," *NedGerefTeolTyd* 17 (1, '76) 35-43.

*Sperma autou* in 1 Jn 3:9 is the center of three concentric circles, constituted by 3:9; 2:29—3:12; and the letter as a whole. The phrase refers to the new life of being pure and doing what is right by practicing love in communion with God and in following the example of Christ. *Sperma* has the connotation of "reproduction," and the unusual expression that God's seed *remains* means that the believer is lastingly regenerated in the image of God.—B.C.L.

### Revelation

903. H. D. SAFFREY, "Relire l'Apocalypse à Patmos," *RevBib* 82 (3, '75) 385-417.

Patmos, along with Lepsia and Leros, served as a frontier garrison (*phrourion*) for Miletus. Far from being a deserted island, it was able to support a gymnasium and a temple of Artemis (the island's protector and sovereign). At the time of John's stay on Patmos (Rev 1:9), and indeed a long time before that, the cult of Artemis was celebrated with great solemnity. The myth of the births of Artemis and Apollo, which was current in the 1st and 2nd centuries A.D., has many features in common with Rev 12: the pregnant woman, the hostile dragon, and the infant who finally triumphs over the enemy.—D.J.H.

904. A. GANGEMI, "L'albero della vita (Ap. 2,7)," *RivistBib* 23 (4, '75) 383-397.

Though Adam by his transgression was excluded from paradise and from the tree of life, the longing for that life persisted as Scripture testifies (e.g. Deut 4:1-5), and in the apocalyptic literature the longing for paradise and for the tree of life is more pronounced (e.g. *1 Enoch* 24.4—25.7; *Apocalypse of Moses* 28.2-4; *Testament of Levi* 18.11-12; *Psalms of Solomon* 14.1-3). What is only a desire in apocalyptic literature becomes a reality in Revelation. Christians must return to their first love (2:4-5) and wash their garments in the blood of the Lamb (22:14), and ultimately death and hell will have been cast into the pool of fire (20:14). For the portrait of the tree of life (22:2), the author of Rev has borrowed from and freely used Ezek 47:1-12 with two important additions. Rev implicitly says that the twelve fruits are for the twelve tribes of Israel and explicitly states that the leaves are for the healing of the Gentiles (22:2).—J.J.C.

905. [Rev 3:7-22] C. J. HEMER, "Unto the Angels of the Churches. 4. Philadelphia and Laodicea," *BurHist* 11 (4, '75) 164-190. [Cf. § 20-587.]

The slowness of Philadelphia to recover from the terrible earthquake of A.D. 17 and the fear of the recurrence of earthquakes are reflected in Rev 3:7-13. The imagery of the letter to the Laodiceans in 3:14-22 (lukewarm water, "poor and blind and naked," eyesalve, knocking at the door, the throne) must be understood very largely as locally significant terms.—D.J.H.

906. H. CONZELMANN, "Miszelle zu Apk 18:17," *ZeitNTWiss* 66 (3-4, '75) 288-290.

A very precise identification of the maritime professions mentioned in Rev 18:17

or Ezek 27:27-30 is not possible by the nature of the passages. On the basis of ancient usage one may propose for the categories in Rev 18:17: "all captains, sea merchants, sailors, all who ply the sea as a profession."—G.W.M.

Rev 20:7, cf. § 20-988.

Rev 21, cf. § 20-972.

## BIBLICAL THEOLOGY

907. W. BAIRD, "The Significance of Biblical Theology for the Life of the Church," *LexTheolQuart* 11 (2, '76) 37-48.

If God has revealed himself fully and decisively in history in Jesus Christ, then the Bible gains its authority as the primary witness to the segment of history that the church recognizes as normative. The distinctive task of biblical theology is the exposition of that normative history. The biblical theologian must re-present the revelatory event and translate God's action in Jesus Christ into actual words and deeds. Every preacher, teacher, and Christian witness is in a sense a biblical theologian.—D.J.H.

908. P. GISEL, "Ernst Käsemann ou la solidarité conflictuelle de l'histoire et de la vérité," *ÉtudThéolRel* 51 (1, '76) 21-37.

The central theme of Käsemann's work is the link between the historical and the theological. The ways in which he deals with the historical Jesus, the canon, apocalyptic, and Paul's combat against the Corinthian spiritualists show how his theology is historical, critical, and modern. The main part of the article endeavors to locate Käsemann's views in the context of systematic theology and is intended to complement the author's previous study of Käsemann as a historical theologian [§ 20-7].—D.J.H.

909. D. R. GRIFFIN, "Relativism, Divine Causation, and Biblical Theology," *Encounter* 36 (4, '75) 342-360.

The traditional schema of primary and secondary causation leads to the dilemma of either denying God's universal love or affirming a self-defeating relativism. On the basis of the process philosophy of A. N. Whitehead, (1) it is possible to conceive of a special act of God in independence from a revelation, and (2) it is not inconsistent to maintain that God loves all persons equally though the events through which this love was decisively revealed were localized in time and space. Done from a process perspective, biblical theology could be understood as the discipline that attempts to carry out the task that the biblical historian who is a (process) theist could in principle attempt, i.e. of reconstructing the development of the biblical tradition by employing "divine influence" as one of the categories. [In the same issue there are responses by B. M. Loomer (pp. 361-369) and G. W. Coats (pp. 370-375) as well as a reply by Griffin (pp. 376-378).]—D.J.H.

910. J. M. ROBINSON, "The Future of New Testament Theology," *RelStudRev* 2 (1, '76) 17-23.

The task of NT theology is to hear the texts of primitive Christianity in such a way as to bring to expression their valid content so that it emerges as a serious



alternative for modern times, capable of being decided for or against, without being falsified in this process of translation into modern alternatives. Yet an exclusive concentration on the historical task should be called "history of primitive Christian religion," not NT theology. The future of NT theology lies along the lines of making audible the breakthrough carried out by Bultmann in clarifying the understanding of existence and the movements of language behind the NT teachings. We must move beyond the NT doctrinal constructs by extending them theologically, ontologically, cosmologically, politically, etc., so that the dogmatician and even the average person can once again either angrily reject or happily accept the theology of the NT.—D.J.H.

911. J. I. VICENTINI, "Teologia del Nuevo Testamento," *Stromata* 31 (3-4, '75) 343-359.

Descriptions and evaluations of recent studies (mainly in Spanish, though many are translations from other languages) on various aspects of NT theology.—D.J.H.

### *Christology*

912. R. BUTTERWORTH, "The Identity of Jesus," *RelStud* 11 (4, '75) 481-485.

Evaluations of four studies on Christology published in 1975. P. De Rosa's *Jesus Who Became Christ* is not likely to be of any real help to anyone seriously interested in the important issues of NT Christology. B. Vawter's *This Man Jesus* must be the best essay toward a NT Christology to emerge in the English-speaking Catholic world. It needs to be asked whether the theology underlying E. TeSelle's *Christ in Context*, for all that it may claim to be biblically oriented, is really Christian theology. For H. W. Frei in *The Identity of Jesus Christ*, theology seems to amount to nothing more than a purely formal ordering of thoughts about what is believed; so thought about the relation between Christ and the believer must be formal and circular, strictly meaningless to nonbelievers.—D.J.H.

913. M. D. HOOKER, "What do we Preach About Jesus Christ?" *Epworth Review* [London] 3 (1, '76) 49-56.

The Evangelists were attempting to do what Christian preachers have been trying to do ever since—to point to the significance of Jesus Christ for those who hear the gospel. In the various books of the NT we see the gospel being applied in every possible cultural situation. The task of interpretation began even before the first words of the NT were written and has continued ever since. We best preach Jesus by pointing beyond him to the activity of God ("God was at work in Christ").—D.J.H.

914. L. LEGRAND, "Christological Issues In The New Testament," *IndTheolJourn* 24 (3-4, '75) 71-78.

From a historical survey of the Christological debate in NT scholarship, these main points of concern emerge: the possibility of knowing the Jesus of history and the value of this knowledge, the continuity between the historical Jesus and the Christ of faith, the convergence of the various Christological interpretations, and the completeness of the NT Christological witness. [This study served as the orientation paper for a conference held in Secunderabad, India. In the same issue

there are twelve other articles on Christian confessions of Jesus and a report on the sessions of the conference.]—D.J.H.

915. W. MARXSEN, "Die urchristlichen Kerygmata und das Ereignis Jesus von Nazareth," *ZeitTheolKirch* 73 (1, '76) 42-64.

Bultmann's attempt to assign the origin of the kerygma to the Easter-event does not explain why the Gospel tradition arose in the early church. Rather, in primitive Christianity the kerygma appears in two forms: the Jesus-kerygma and the Christ-kerygma. The Jesus-kerygma recalls the coming of God's reign through Jesus and in his activity. The Christ-kerygma proclaims that the crucified Jesus lives on as the risen or exalted one. Whereas the Jesus-kerygma is a soteriologically grounded Christology, the Christ-kerygma is a Christologically grounded soteriology. The two kerygmata show us that Christian theology has two reference points: Christology and soteriology.—D.J.H.

916. C. F. D. MOULE, "The Pre-existence of Christ in the Light of the Experience of New Testament Christians," *Theologia Evangelica* [Pretoria] 8 (3, '75) 137-150.

In describing contact with Christ after his death, the NT writers affirm that (1) the Lord whom they revere and acclaim is none other than Jesus of Nazareth and (2) he is transcendent and divine. Paul is especially explicit about Jesus as being God-like in the sense that Jesus is found to be (as a theist finds God to be) personal but more than individual. "Can 'eternal' personality existing after the incarnation be denied existence before it? Must we, conceivably, entertain some such idea as that he had (or was?) a 'body' in the Pauline sense, though not of flesh and blood, before as well as after the incarnation?"—D.J.H.

917. E. SCHILLEBEECKX, "Schoonenberg en de exegese" [Schoonenberg and Exegesis], *TijdTheol* 16 (1, '76) 44-55.

A reply to some of P. Schoonenberg's criticisms [§ 20-596r] of *Jezus, het verhaal van een levende* (1974). (1) The narratives of the passion and the appearances in the Synoptics show precisely that the tradition in which Q originated—in so far as this tradition professed a particular Christology—did not contain those narratives. (2) There exists a strong presumption in favor of the existence of Q communities that professed a particular Christology. (3) Finally, in principle the same historicity is ascribed to the Johannine tradition as to the Synoptics, but it remains difficult to prove the historicity in detail. Schoonenberg presents himself as a defender of both the necessity and the relativity of research concerning the historicity of Jesus, and he pleads for the recognition of the real right to work out a biblical theology.—J.L.

918. J. F. X. SHEEHAN, "Sacral Kingship and the New Testament," *BibToday* 82 ('76) 677-682.

The world of the NT had deep archetypal memories of the sacral king (especially from the OT). The king was the son of God, played a lead in the cult that brought redemption, and served as judge. To be in full contact with the early church's preaching about Jesus, we must remythologize as we read.—D.J.H.



919. P. VAN DEN BERGHE, "‘Gij zijt de Zoon van de levende God’" [‘You Are the Son of the Living God’], *Collationes* 21 (4, ’75) 448-472.

The title "Son of God" in the OT and Jewish tradition never points to sonship in a mythical-physical sense. Sonship means rather obedience to and a mutual relation of love with God. The Hellenistic world used the title "Son of God" in the contexts of the emperor-cult and of gnosticism. Neither of these, however, can account for the origin of the Christian use of the title, concerning which there are four positions: (1) Traditional exegesis holds that during his lifetime Jesus applied the title to himself. (2) The history-of-religions school postulates a decisive Greek influence. (3) A moderate group of Protestant and Catholic scholars distinguishes between explicit use by the early church and the implicit basis of that use in Jesus himself. (4) A more recent approach refuses to see the origin of the title in the historical Jesus but considers it an expression of the post-Easter faith. But it cannot absolutely be excluded that Jesus used the title of himself (see Mk 12:1-12; Mt 11:27 parr.; Mk 13:32 parr.); he regarded himself as God's servant and son. In the Palestinian Christian community the eschatological Son of Man Christology was central, but such titles as "Son" and "Son of God" were related to it. The Greek-speaking communities confessed the pre-existence and incarnation of the Son of God, and it seems that the late Jewish Wisdom-speculation was instrumental in this formulation, as was the Hellenistic conception of a divine being who appears on earth in human form. But the real root of this belief was the Christian conviction that in Jesus—in his work and his person—God was present. In "Son of God" other titles are taken up and surpassed. Moreover, "Son of God" embraces all modes of Christ's existence and thus is capable of combining Jesus' function and essence, his work and person.—J.L.

920. H. WANSBROUGH, "Jesus of Galilee: The Servant of the Lord," *ClerRev* 61 (4, ’76) 136-142.

Jesus did not understand himself as the Servant of the Lord, nor did he apply the OT Servant Songs to himself. The identification was the work of the early Palestinian church searching for an understanding of Jesus' role both in his earthly mission and in his vicarious suffering and death. By the time the NT books came to be written, the title had fallen out of use. Its rise and fall shows that (1) the church may come to a more explicit understanding of Jesus than he did himself, and (2) the concepts useful for the theology of one age may no longer be those of succeeding generations.—D.J.H.

921. H. WANSBROUGH, "Jesus of Galilee: The Son of Man," *ClerRev* 60 (12, ’75) 760-766.

The evidence for the myth of the Son of Man as the perfect human destined to renew all things is tenuous in the extreme, and its attachment to the NT entirely unproved. G. Vermes has shown that in rabbinic writings a speaker often uses the expression "son of man" to refer to himself when he does not want to push himself forward in the way that the use of a personal pronoun would do. Jesus used the phrase in the simple sense current at the time, only with considerably more frequency than is attested of any other teacher; it seems to have been one of his verbal

characteristics. The references to Daniel's "one like a son of man" (Mk 13:26; 14:62 parr.) derive from the later theological reflection of the Christian community.—D.J.H.

### *Church and Ministry*

922. E. S. FIORENZA, "Cultic Language in Qumran and in the NT," *CathBibQuart* 38 (2, '76) 159-177.

The hypothesis that in using cultic language the NT writers depended on Qumran theology overlooks the different theological situations, motivations, and interests that led in the two communities to the transferal of cultic language to the community and its life. In Qumran literature the notion of temple is transferred to the community as the holy house replacing the temple in Jerusalem until the eschaton. But the members of the community acknowledged the leadership of an institutional priesthood and did not view themselves as replacing the priests of the Jerusalem cult. The transference and usage of cultic language in the NT presupposes the conviction that the eschatological salvation in Jesus Christ meant the end of the temple in Jerusalem and of all cultic institutions. The concrete occasion for the transference was the missionary situation of the early church. The goal was to affirm the self-identity of the Christian community as a special, religious, and holy group of people in a cultic-religious environment.—D.J.H.

923. A. GARCÍA DEL MORAL, "Incidencia de la teología veterotestamentaria del sacerdocio y del sacrificio en la teología del Nuevo Testamento. Límites y abusos," *Communio* 8 (1, '75) 79-130.

Christianity, in a surprisingly short period of time, stood apart from the worship practices of its milieu, both Jewish and pagan. The purpose of this article is to trace and to evaluate the transformation brought about by Christianity. That Jesus established a hierarchy in his church is indisputable; equally indisputable is the fact that the NT does not call the leaders in this hierarchy "priests." Having reviewed the break with the old priesthood and sacrifice as evidenced in the silence of Jesus and of the Evangelists, the article examines the terminology used by the primitive church when it spoke of its rulers and its worship. It then turns to the axiom of Heb 7:12: "a change in priesthood . . . necessarily a change in the law." To understand the axiom one must keep in mind that the OT is the figure (*typos*), promise (*epangelia*), preparation (*hetoimasia*), and shadow (*skia*) of the NT. When the passing away of the old is properly understood, the new priestly situation in Christ becomes clear, and then the way the primitive church posed the problem of priesthood and sacrifice can be grasped. The article then considers the NT doctrine of eucharistic sacrifice and ministerial priesthood in Paul, 1 Pet, and Heb. It concludes with the assessment of the abusive reintroduction of elements of OT theology as evidenced in some of the Judaizing tendencies of later tradition. Some of the factors operative in this phenomenon were an excessive admiration for the earthly Jerusalem, its temple, and its priesthood; too slavish an analogy between Christ's sacrifice and Jewish (and also pagan) sacrifices; and too great a stress laid on the correspondence of the grades of OT priesthood to the sacerdotal priesthood of the NT.—S.B.M.



924. J. A. GRINDEL, "The Old Testament and Christian priesthood," *Communio/IntCathRev* 3 (1, '76) 16-38.

An examination of the history of the Israelite priesthood, the OT picture of priesthood, the OT influence on the concept of Christ as high priest in Hebrews, and the influences of the OT concept of priesthood on the early Fathers of the church. Among the most important OT influences on the Christian priesthood are the use of the title "priest" to describe the leader of the Christian community, the identification of priesthood with sacrifice, the need for holiness in the priest, the right to support from the community, maleness, and the need for professional training.—D.J.H.

925. G. W. KNIGHT, "The Number and Functions of the Permanent Offices in the New Testament Church," *Presbyterion* 1 (2, '75) 111-116.

The offices of apostle and prophet occur only during the foundation days of the church. The two permanent and ordinary offices that continue in the church are elder/bishop and deacon. The oversight exercised by the elder/bishop includes both teaching and ruling.—D.J.H.

926. G. KRODEL, "Church and State in the New Testament," *Dialog* 15 (1, '76) 21-28.

The kingdom of God as represented by Jesus had a non-Torah and non-violent structure. Jesus did not plot a revolution against Rome and did not deify the power of the state or absolutize its demands. According to Rom 13:1-7, Christians must act responsibly within the structures of the governing authorities and fulfill their obligations within Caesar's realm. The tension between Rev 13 and Rom 13:1-7 (as well as the Pastorals, 1 Peter, and *1 Clement*) is caused by the difference between the totalitarian state that deifies itself and the state that permits the proclamation of the gospel in spite of individual acts of injustice. In either case, the state is part of this transient world. Luke wished to show that the Roman government is incompetent to judge in religious matters, that Christianity and the Roman empire can get along, and that the suffering experienced by Christians has meaning.—D.J.H.

927. K. RICHTER, "Ansätze für die Entwicklung einer Weiheliturgie in apostolischer Zeit," *Archiv für Liturgiewissenschaft* [Regensburg] 16 ('74) 32-52.

An examination of NT data regarding ordination (Acts 6:1-6; 13:1-3; 14:23; 1 Tim 4:14; 2 Tim 1:6) reveals some elements of the rite itself: choice by God, fasting by way of preparation, imposition of hands, prayer accompanying the imposition, and location within the context of a community gathering (probably the Eucharist). The imposition of hands is the essential ingredient of ordination in both Pauline and Jewish-Christian communities during the first two centuries of Christian history. According to the NT writers and the Apostolic Fathers, the bishop is pastor, priest, and teacher.—D.J.H.

928. B. RINALDI, "La gerarchia a servizio di una Chiesa 'democratica,'" *BibOr* 17 (2, '75) 57-63.

According to the Bible, authority is the service of the people of God in salvation-history. This concept is explored in the picture of the hierarchy of the church as presented in Mt 16 and 1 Pet 2:4-9, in Luke's image of the people of God, in Paul's

treatment of charisms (1 Cor 12:1-11; Rom 12:4-8), and in Eph 2:20-22, which describes the apostles as the foundation of the church and Christ Jesus as the cornerstone. The theme is then developed by considering the work of the Servant of the Lord in delivering God's people (Isa 42:1-9; 49:1-7), the portrayal of the service of Christian authority in Mk 10:35-45 where James and John are refused the first places, Jesus' serving at table (Lk 22:24-27), and lastly, his washing the feet of the disciples (Jn 13:12-17).—J.J.C.

929. B. RINALDI, "La gerarchia della Chiesa, popolo di Dio e corpo de Cristo," *BibOr* 17 (3, '75) 113-119.

Guidelines and prospects for the authentic functioning of authority in the church may be summed up thus: (1) Vatican II affirmed the democratic nature of authority by placing the people of God before the hierarchy. (2) Authority according to the Bible is a deliverance not only from external slavery (e.g. the Exodus) but also from internal slavery (Christ delivering the people from their sins). (3) Christ himself has modified the terminology of authority, removing ambiguous terms (e.g. prince, superior, etc.) and substituting others (e.g. servant, service, etc.) whose content is in tune with the sacrifice of Jesus. (4) The concepts of "people," "rock," "member," and "brother" oblige all Christians, including those in authority, to a substantial democracy in which everyone has a function; some of the functions, however, may be recognized as more important than others for the foundation and strengthening of the church.—J.J.C.

930. L. SHEHAN, "Apostles and bishops: Still another point of view," *HomPastRev* 76 (4, '76) 8-23. [Cf. § 20-603.]

Further reflections prompted by R. E. Brown's *Priest and Bishop* (1970). This article examines Vatican II's statement on apostolic succession (*Lumen Gentium* 19-22), the Lukan picture of the Twelve Apostles and the Pauline picture of the missionary apostles, and the historical basis for the Council's teaching on the historical continuation of the apostolic office in the episcopate. The Council made clear the manner in which the historical transmission of the apostolic office was effected and how its continuation took place.—D.J.H.

931. J. E. YOUNG, "'That some should be Apostles,'" *EvangQuart* 48 (2, '76) 96-104.

Texts like Acts 14:4; Rom 16:7; 2 Cor 8:23; Gal 1:19; Phil 2:25; and 1 Thes 2:6 present a strong case for the existence of apostles other than the Twelve. The evidence points to the provision of an apostolic function that would correspond to the missionary, both past and present, who works toward the communication of the gospel in areas where it has not been heard or has not taken root, and the establishment of congregations.—D.J.H.

### *Various Themes*

932. F. AGNEW, "The Norm of Moral Activity in the New Testament," *AmEccl Rev* 169 (10, '75) 651-659.

Three great segments of the NT (Mt 5—7, Gal and Rom, 1 Jn) agree in viewing



the Christian moral norm in its preceptive and perfective aspects. Each regards precept as the real base from which the primary and perfective thrust of the Christian ethic develops.—D.J.H.

933. S. AGRELO, "El tema bíblico de la luz," *Antonianum* 50 (3-4, '75) 353-417.

This is to complement a previously published study on the symbolism of light in the Veronese Sacramentary, which naturally used the Vulgate for the elaboration of this biblical theme. The Vulgate, therefore, is the version cited in this study, which concentrates on Exod in the OT and Jn in the NT. In Exod it treats the various manifestations of the divine presence, the significance of that presence (the God of the fathers, the protector, the God of revelation), and the light symbolism used to express God's action in history. Yahweh is the light of Israel, the light of its creation and of its messianic expectations. The light of the Law, of wisdom, of joy, of peace, and of life are the effects of the divine salvific action. After surveying the theme of light in other NT writings, the article takes up the theme in Jn. Here the Word is the fullness of light. He was the light of the world, the resurrection, and the life. Within this context the whole personal revelation of life and all that gives testimony to life are light.—S.B.M.

934. J. ALONSO DÍAZ, "Biblia y liberación. Perspectivas materiales y espirituales en la inquietud liberacionista," *Biblia y Fe* [Madrid] 1 (3, '75) 337-353.

The "theology of liberation" raises conflicting questions as to whether the liberation is material, spiritual, or both. The article takes up these questions from a biblical perspective. There is, to be sure, evidence in the OT and also in the NT for liberation in the material order. In the NT we have evidence for hopes of a national and material liberation, but side by side with this evidence are a number of texts in which the redemption is spiritualized and becomes a mystical redemption, e.g. Rom 5—8.—S.B.M.

935. J. ALONSO DÍAZ, "La indisolubilidad del matrimonio o el divorcio hoy visto por escrituristas y teólogos," *StudOvet* 3 ('75) 203-226.

Recent discussion of the indissolubility of marriage calls for a fresh evaluation. After presenting a historical survey of the question beginning with divorce in Judaism, the article examines the data of the NT in Mk and Lk, Mt 5:32 and 19:9 (the meaning of *porneia*, the differences between the two texts, and *porneia* and adultery), and finally 1 Cor 7:10-11. The article then reviews the tradition of the Latin church and the history of exegesis, the tradition of the Greek church, and the decree of the Council of Trent.—S.B.M.

936. S. AMSLER, "Le dernier et l'avant-dernier. Les rapports entre le Nouveau et l'Ancien Testament," *RechSciRel* 63 (3, '75) 385-396.

If we consider the dialectic relationship between the Testaments with respect to eschatology, we can maintain what is sound in the positions of scholars like G. Fohrer [§ 15-89] and G. von Rad while avoiding their weaknesses. For Fohrer, the Christological reading of the OT falsifies its theocentric perspectives and is but one possible reading in no way necessitated by the orientation of the tradition. For von Rad, the NT is the last of a series of re-readings of the OT tradition, possessing

a formal structure analogous to its predecessors, which can be perceived by a judicious study of the OT's successive acts of faith. If we see the relationship between the Covenants as being that of what is "semi-final" to what is final, then we can respect the plurality of the OT witness, the faith-obscurity and fulfilling nature of the Last Covenant. God's interventions under the Old Covenant (collectively and individually) are "semi-final": "semi" because directed to a further end; "final" in so far as they prepare and anticipate that end.—F.M.

937. H. S. BENJAMIN, "Pneuma in John and Paul. A Comparative Study of the Term with Particular Reference to the Holy Spirit," *BibTheolBull* 6 (1, '76) 27-48.

An examination of the Johannine and Pauline uses of *pneuma* and *paraklētos*, as well as a comparison of these usages with respect to Jesus, the church, and the believer. John develops a theology in which Jesus Christ *speaks* to the believer through the Holy Spirit. The Spirit is related to the perpetuation of Christ's presence with and within the disciples. For Paul, Jesus Christ *operates* in the believer through the Holy Spirit. The Spirit is the personal presence and gift of God who leads people to Jesus Christ and serves as a sign of his presence now and in the age to come.—D.J.H.

938. M. CARREZ, "Présence et fonctionnement de l'Ancien Testament dans l'annonce de l'Évangile," *RechSciRel* 63 (3, '75) 325-342.

Based on three texts that attempt to delineate the relationship of the Old Covenant to the gospel for basically non-Jewish audiences, there are three different approaches that may help in determining whether a similar use of the OT should be normative in modern missionary preaching. (1) 2 Cor 3 is an example of antithetic parallelism between Moses and Paul as ministers of the two covenants. Paul shows that Christ is the reason why there is a new dispensation that surpasses the old in the radiance and permanence of its glory (*doxa*). (2) Acts 7 is a judicious selection of themes from OT history comparing successive alliances. This shows continuity while insisting on a change of attitude on the part of the listeners. (3) Acts 13:16-41 stresses fulfillment and proceeds by way of citation and combination of OT texts to the proclamation of God's actual and definitive message of salvation in the resurrection of Jesus. These considerations of the diachronic relationship between OT and NT must be complemented by a synchronic comparison between Talmud and apocalypse. A kerygma that addresses itself both "to Jews and to Greeks" will be enriched by the mutual interaction of these two aspects of its task.—F.M.

- 939r. W. D. DAVIES, *The Gospel and the Land* [cf. *NTA* 19, pp. 118-119].

S. TALMON AND D. FLUSSER, "Early Christianity and Jewish Territorial Doctrine," *Christian News From Israel* [Jerusalem] 25 (3, '75) 132-139.—Talmon focuses on the use of the OT material and suggests that a "synoptic" approach would have been more fruitful than a historical-developmental analysis. Flusser says that more attention should be given to the central function played by the tension with Jews and Judaism in the formation of Gentile Christianity. He also cites NT texts showing that in his ties to the land of Israel Jesus did not differ from other Jews and that the Evangelists played down these ties.—D.J.H.



940. N. FLANAGAN, "The Mother of the Lord. An ecumenical presentation," *Marianum* 37 (3, '75) 253-261.

A brief statement of what many, if not all, Christians can agree on today regarding the NT picture of Mary. The issues treated are Mary's pivotal position in the story of salvation, the virginal conception as a theology of grace, the faith of Mary, the movement of the biblical data toward the term *theotokos*, the self-emptying character of Mary's life, and Mary and the church according to Jn 19:25-27.—D.J.H.

941. K. GRAYSTON, "Obedience Language in the New Testament," *Epworth Review* [London] 2 (1, '75) 72-80.

NT words expressing obedience fall into two main types: guarding words (*phyllassō*, *tēreō*) and hearing words (*akouō* and related terms, *peithō*, *hypotassomai*). These words appear in family, civil, and ecclesiastical contexts. While faith often means being obedient, some texts (e.g. Rom 5:19; Phil 2:8; Gal 3:13) suggest that obedience really means exercising faith after the pattern of Jesus in his passion and death.—D.J.H.

942. J. GUILLET, "De l'Ancien Testament à l'Évangile. Une expérience globale," *RechSciRel* 63 (3, '75) 397-406.

In comparing the Old and New Testaments, we need not only to attend to particular resemblances but also to appreciate correspondences on a more global level. The Old Covenant, expressed briefly in Exod 19:4-6, contains a reference to past experience, present obedience, and future consequences, while the whole "Sinai" section of the Pentateuch (Exod 19:1—Num 10:10) is composed of covenant, moral law, and civil code. This same threefold composition is found in other sections of the OT (e.g. Josh 24; Deut). The covenant is based on personal experience of God and contains both commandment and moral exhortation embracing the whole of human life. We see also in the Sermon on the Mount commandments and examples (like apodictic and casuistic laws) that touch upon all of human experience in a general and a concrete way. There is no civil law in the gospel, since its message is not meant to replace the individual codes of each people but to transform them. There is, however, the same insistence on the all-inclusive consequences of what Jesus preached as continuing and perfecting the orientation of the Old Covenant.—F.M.

943. F. HAHN, "Zum Stand der Erforschung des urchristlichen Herrenmahls," *EvangelTheol* 35 (6, '75) 553-563.

This overview of the present stage of research on the primitive Christian Lord's Supper includes discussions of its origin, the significance of the accompanying meal, and the requirements for participation. Problems remain concerning the extent of the regular use of the cup and the earliest form of the accounts of institution. The bread-saying of Mk may have been used by Jesus at the Last Supper, and Mk 14:25 may represent the original cup-saying. The expiatory motif was probably inserted into the account of institution after playing an independent role in the celebration. Crucial for understanding Paul's conception of the Lord's Supper are 1 Cor 10 and 2 Cor 3, and the development of the manna typology in Jn 6:26 ff. may repre-

sent an early interpretation of the Lord's Supper to which 51c-58 was later added. From a history-of-religions viewpoint the Lord's Supper is unique; its essential components are genuinely Christian.—E.J.K.

944. W. HARRELSON, "Famine in the Perspective of Biblical Judgments and Promises," *Soundings* [Nashville, TN] 59 (1, '76) 84-99.

Famine appears in the OT and the NT both as a natural event with which human beings must attempt to cope and as a sign of the sin and failure of human beings, especially of the people of God. Israel's prophets joined the two views, stressing that God worked through natural events to warn and to guide his people. Biblical religion insists that the human race move toward overcoming the scourges of famine, warfare, disease, and meaninglessness in life.—D.J.H.

945. M. HARRIS, "Resurrection and Immortality: Eight Theses," *Themelios* 1 (2, '76) 50-55.

(1) In the NT, immortality is participation in the eternal life of God and therefore immunity from eternal death. (2) Resurrection is the transformation of the whole person into the image of Christ by the power of the indwelling Spirit in spite of the intervention of death. (3) Only with the death and resurrection of Christ did the ideas of resurrection and immortality emerge from the OT shadows into the full light of NT day. (4) Immortality is a future acquisition of Christians. (5) Just as resurrection is an act of God, so immortality is a gift of God. (6) In Pauline thought, resurrection and immortality are inseparable and complementary ideas. (7) All Christians will be transformed but not all will be resurrected. (8) The identity between the physical body and the spiritual body is personal, not substantial.—D.J.H.

946. F. LANG, "Abendmahl und Bundesgedanke im Neuen Testament," *Evang Theol* 35 (6, '75) 524-538.

The earliest ascertainable tradition about the Lord's Supper includes these five items: a prayer of praise over the bread at the beginning and a thanksgiving over the cup at the end of the meal, the word over the distributed bread in the basic form "this is my body," notice about the meal taking place in between the bread and the cup, the word over the cup in the Pauline-Lukan form "this cup is the new covenant by virtue of my blood (poured out for you)," and an eschatological prospect whose content is transmitted in Mk 14:25. Whether Jesus' last meal was a Passover meal remains an open question. The starting point for every interpretation of the Lord's Supper is the concept of the establishment of the new, universal, eschatological order of salvation (see Jer 31:31-34) through the death and resurrection of Jesus Christ. Common to all interpretations is belief in the presence of the crucified and risen Lord with his own and the sharing in the saving effects of his death in the course of the meal.—D.J.H.

947. H. LANGKAMMER, "Wiara w Nowym Testamencie (Der Glaube im Neuen Testament)," *RoczTeolKan* 22 (3, '75) 23-31.

Notwithstanding the rich development of the concept of faith in the NT, it is possible to single out a very basic line. Faith is entwined with the early church's conviction that Jesus was the Son of God and had a divine mission. In preaching



about God and the coming of the kingdom, Jesus also affirmed that it had arrived in his person, and thus faith in God became faith in Christ in whom God was. When this became clearer after the resurrection, the community linked faith to the demands of Christ, especially that of "following" him. Hence, by believing in Christ we can approach God.—J.P.

948. G. LECLERCQ, "Y a-t-il une loi morale chrétienne?" *MélSciRel* 32 (4, '75) 177-192.

An investigation of the Sermon on the Mount, the "new commandment" of Christ, Paul's critique of the Law, and the return to legalism is presented in an effort to determine what is distinctive about Christian moral teaching. The newness of Christian moral teaching is its precept of universal love. Rooted in and motivated by faith, Christian morality is a morality of love, freedom, and joy in the present; it issues in the perfect happiness that comes with the fulfillment of the kingdom of God.—D.J.H.

949. A. MANRIQUE, "El cristianismo primitivo ante el influjo del demonio," *Biblia y Fe* [Madrid] 2 (4, '76) 77-87.

This article deals with diabolic influence as it is treated in the Pauline corpus, in Jn, and in Acts. In the theology of the primitive church the devil is a creature who once was good but who rebelled against God, was expelled from heaven, and became the master of the world. The article then goes on to describe how this fact was reflected in the mentality of the primitive church: in the dualistic representation of apocalyptic, in the attitude to diabolic possession and exorcism, and in what might be called early Christianity's facile credulity in such matters.—S.B.M.

950. P. PARKER, "Early Christianity as a Religion of Healing," *The Saint Luke's Journal of Theology* [Sewanee, TN] 19 (2, '76) 142-150.

Both Jewish Christians and non-Christian Jews regarded Jesus as a charismatic healer. In the NT, healing is an integral part of the work of Jesus and of the apostles. Spiritual healing is not only normal but also essential as an expression of faith; it appears to be fundamental to the Christian gospel.—D.J.H.

951. R. J. RAJA, "The Kingdom of God and Reconciliation," *Biblehashyam* 1 (4, '75) 291-301.

Kingdom and reconciliation are so intimately connected that one cannot be understood without the other. Being in the kingdom ultimately means being reconciled. This objective reconciliation in Christ must be appropriated subjectively. The connection between kingdom and reconciliation runs through Jesus' initial proclamation, the parables, and the beatitudes.—D.J.H.

952. G. SIEGWALT, "La loi de l'Ancien Testament, est-elle chemin de salut?" *Rech SciRel* 63 (3, '75) 313-324.

Leaving aside self-justification, the aspect of the Law attacked by Paul, the Law can be considered as the expression of the fundamental order of life. The Law expressed the actual requirements of the covenant, which was itself linked to the promise. Before the coming of Christ it was the way or path of salvation, because it led a person through the proper dimension of time toward the moment of fulfill-

ment. Now, in the eschatological moment of the fulfillment, still not completely manifested, the Law has been taken up into the New Covenant, the “way of salvation” (Acts 16:17). This is seen in three ways: (1) The Law provides the human and historical basis for the NT’s claim to be continuing and fulfilling an earlier revelation. (2) The fundamental order of life, expressed in the double commandment of love, is actualized as gift. (3) The Law is made explicit and applied to the Christian’s journey through the present eschatological time by means of the prophetic functions of exhortation and teaching, functions that perfect and prolong the function of the Law.—F.M.

953. G. F. SNYDER, “Sayings on the Delay of the End,” *BibRes* 20 (’75) 19-35.

Prior to the exile, OT passages involving the Day of the Lord referred to a coming day of judgment on a given people. During and after the exile, the prophets spoke of a delay during which repentance could occur (see Ezek 12:21-28; Hab 2:2-3; Isa 66:5-9). In apocalyptic passages (Dan 9:1-2, 24-27; 1 *Enoch* 91.12-17; 93.10; 4 *Ezra* 4.33-43; 2 *Baruch* 22.1—23.7; 1QpHab 7.1-14) the delay motif continues as a literary convention to accommodate the end-time of the oracle to the present day, to allow time for God’s purposes to be fulfilled, or for theodictic purposes. The vast majority of delay passages in the NT fall in the category noticed in late apocalyptic: the end will come following certain attitudinal or behavioral changes or improvements. The paraenetic eschatology of the NT consists of warnings about the immediate judgment (“watch”) and the assurances of joyful consummation (“wait”). The “watch” type (e.g. 1 Thes 5:1-11) was used for mission and to counter apathy and inappropriate behavior, while the “wait” type (e.g. 1 Thes 1:9-10) was used to encourage the faithful in certain attitudes and behavior appropriate to their faith.—D.J.H.

954. D. K. STUART, “‘Mercy Killing’—Is It Biblical?” *ChristToday* 20 (11, ’76) 545-547.

Active euthanasia (taking purposeful action to end the life of a person who is hopelessly sick or injured) is not condoned or encouraged in the Bible even when it is suggested or requested. Obvious alternatives to it are found in miraculous healings and in the benefits of endured sufferings.—D.J.H.

955. C. THOMA, “Das Neue Testament und die Juden—Aufgabe einer aktualisierenden Pastoral,” *BibLiturg* 48 (4, ’75) 213-222.

In the NT there are no dogmatic tracts *de Iudaeis* and no pastoral regulations for relations with Jews. Yet the example of Jesus and texts like Acts 7 and Rev 11:1-2 indicate that the tendency toward reconciliation is far stronger than the desire for limitation and separation. Even those passages that express anxiety and consternation because the Jews remain apart from Christ provide striking evidence for the insatiable tendency toward reconciliation in early Christianity.—D.J.H.

956. V. WAGNER, “Der Bedeutungswandel von *b<sup>e</sup>rît ḥădāšâ* bei der Ausgestaltung der Abendmahlsworte,” *EvangTheol* 35 (6, ’75) 538-544.

Attempts to establish the oldest cup-saying in the accounts of institution of the Lord’s Supper have not dispelled doubts about the originality of *haima mou* (see



Mt 26:28; Mk 14:24; Lk 22:20; 1 Cor 11:25). The incompatibility of *haima* with *kainē diathēkē* can be traced to the OT and Jewish concept of the new covenant that excluded the notion of blood or any associations linked with it (see Jer 31:31-34). *Haima* was introduced outside the Palestinian milieu, motivated by the awareness of the expiatory death of Jesus. The Pauline account, in which the blood motif remains on the margin, is the oldest and—without the adverbial qualification—the original form. Whether the change of meaning of the new covenant, resulting from the insertion of *haima* was justified or even demanded, remains an open question.—E.J.K.

## THE WORLD OF THE NEW TESTAMENT

957. K. BERGER, "Jüdisch-hellenistische Missionsliteratur und apokryphe Apostelakten," *Kairos* 17 (3-4, '75) 232-248.

There are close parallels in content (conversion, new life, etc.), form, language, and context between Joseph's prayer for Asenath in *Joseph and Asenath* 8.9 and Philip's prayer for Nicanora in *Acts of Philip* 117. There are also striking similarities between Asenath's lament over her failure to recognize Joseph as the "son of God" in *Joseph and Asenath* 6.2-6 and Nercela's lament over her unbelief regarding Philip in *Acts of Philip* 61. The similarities in these texts are to be explained in terms of dependence on a half-technical linguistic tradition whose concepts and formulas influenced both Jewish and Christian missionary efforts. The concluding section explores the significance of *Joseph and Asenath* 8.9 for the NT understanding of God, new life, the Spirit, and conversion.—D.J.H.

958. J. J. COLLINS, "Jewish Apocalyptic against its Hellenistic Near Eastern Environment," *BullAmSchOrRes* 220 ('75) 27-36.

Throughout the Near East from Egypt to Persia, Hellenistic rule was met by national resistance. Messianism, as the desire for the restoration of the native monarchy, was by no means a peculiarity of the Jews. National aspirations were expressed by the schema of the four kingdoms. The ancient myths, particularly those of kingship and creation, were put forth by the sages as meaningful paradigms for the present. The interpretation of Scripture in such a way as to produce an eschatological prophecy was part of a broader phenomenon of prophecy by interpretation. The deterministic implications of this style of revelation were augmented throughout the Hellenistic world by the use of pseudepigraphy.—D.J.H.

959. F. T. FALLON, "The Law in Philo and Ptolemy: A Note on the Letter to Flora," *VigChrist* 30 (1, '76) 45-51.

In his letter to Flora, Ptolemy explains that the laws in the Pentateuch have diverse origins: God, Moses, and the tradition of the elders. The appearance of a similar schema in Philo's writings (though Philo and Ptolemy interpret it in very different ways) confirms G. Quispel's general statement that the gnostic attitudes toward the OT go back to Jewish and Jewish-Christian milieus.—D.J.H.

960. P. GRELOT, "Du sabbat juif au dimanche chrétien," *MaisDieu* 124 ('75) 14-54. [Cf. § 20-629.]

(1) An examination of Acts and Paul's letters shows that a church without

meetings would be a contradiction. The assembly of the faithful for common prayer and apostolic preaching is the place where the new kind of cult is manifested in its social form. (2) In Paul's time a regular weekly rhythm of worship on the first day of the week had been established, and a connection between the Lord's Supper and the Day of the Lord had been made. (3) Although cessation of activity on Sunday was introduced only late in Christian practice, other elements of the Jewish Sabbath (the festive meal, the assembly in which the local community reflects on its religious cohesion, the collection of alms for the poor) were taken over in NT times. The Christian observance of the Lord's day must be carried out with reference to the risen Christ, the new creation brought about in Christ, and the spirit underlying the regulations connected with the Sabbath rest.—D.J.H.

961. S. LÉGASSE, "Baptême juif des prosélytes et baptême chrétien," *BullLitEccl* 77 (1, '76) 3-40.

What is the relation between Christian baptism and the analogous rite that consecrated a stranger's entry into Judaism? Espousing G. R. Beasley-Murray's view that Christian baptism could not have derived from its Jewish homologue, this article treats the data in question in four major steps. (1) Information about Jewish proselytism at the beginning of the Christian era is examined. (2) Evidence for proselyte baptism (*ṭēbīlat gērīm*) in Jewish sources is discussed. (3) The fundamental question of when proselyte baptism became a practice is raised. Two independent witnesses attest the existence of the practice at the end of the 1st century A.D. There is remarkable silence about the practice in the NT, in Philo, and in Josephus. The arguments put forth in favor of the pre-Christian origin of proselyte baptism (e.g. an allusion in *Testament of Levi*, a passage in the *Sibylline Oracles*, and rabbinic references) are not probative. (4) The vocabulary, baptismal catecheses, procedures, theologies, and the images used in the two baptisms are compared. The article concludes with a summary of the reasons that militate against the thesis that Christian baptism was an adaptation of a Jewish practice.—S.B.M.

962. M. SIMON, "Jupiter-Yahvé. Sur un essai de théologie pagano-juive," *Numen* 23 (1, '76) 40-66.

An examination of Jewish attempts to interpret pagan theology shows that sometimes (e.g. *Letter of Aristeas* 15-16; Philo, *De Specialibus Legibus* 2.165) a correspondence was drawn between the God who is revealed in the Bible and the one occupying the supreme place in the pagan pantheon. In the light of this identification the article explores the nature of Antiochus IV Epiphanes' actions that set off the Maccabean revolt, Jewish missionary efforts in the Hellenistic world, and the tax imposed by Vespasian for rebuilding the temple of Jupiter Capitolinus.—D.J.H.

963. G. THEISSEN, "Die soziologische Auswertung religiöser Überlieferungen. Ihre methodologischen Probleme am Beispiel des Urchristentums," *Kairos* 17 (3-4, '75) 284-299.

A sociology of early Christianity aims to describe and analyze the typical, interpersonal behavior displayed by members of early Christian groups. Constructive, analytic, and comparative procedures must be used. (1) In evaluating social



(groups, institutions, organizations, etc.) and personal (origin, status, role) data, one has to face the problems of reliability, validity, and representation. (2) Special attention must be paid to extraordinary events and conflicts, explicit and implicit norms of conduct, and symbols. (3) In comparing religious movements from the same time and cultural setting, the researcher will focus most profitably on the points of contrast. Where the movements differ radically in date and social background, the constants are to be stressed.—D.J.H.

### *Archaeology*

964. R. L. HOHLFELDER, "Kenchreai on the Saronic Gulf: Aspects of its Imperial History," *Classical Journal* 71 (3, '76) 217-226.

Observations on the history of Kenchreai, the eastern seaport of Corinth, from the refounding of Corinth in 44 B.C. to the late 4th century A.D. in the light of the excavations conducted between 1963 and 1968 under the auspices of the American School of Classical Studies at Athens. The major topics treated are the general plan of the port, coins, pottery, and the shrine of Isis.—D.J.H.

965. Y. MESHORER, "An Anonymous Coin of Nysa-Scythopolis," *IsrExplJourn* 25 (2-3, '75) 142-143.

Coins with the head of Dionysos on the obverse and the wreath of corn ears on the reverse can now be assigned to Beth-Shean (Nysa-Scythopolis) in the mid-1st century A.D. on the basis of a Greek inscription on one of them. Dionysos was the chief god of Nysa during the entire Roman period, and the ears of corn may symbolize the fertility of the Beth-Shean region.—D.J.H.

966. J. NAVEH, "An Aramaic Inscription from El-Mal—A Survival of 'Seleucid Aramaic' Script," *IsrExplJourn* 25 (2-3, '75) 117-123, plate 13A.

An Aramaic dedicatory inscription was recently found in the arch of a modern building at the village of el-Mal in southern Syria. The suggested translation is "[In the month . . . ,] the year three hundred and five, *Yqym*, son of *Hmlt*, son of *Nšrmlk*, built a temple (or: the temple of God)." The year referred to is 7/6 B.C. The inscription is written in the cursive "Seleucid Aramaic" script, perhaps by an Iturean.—D.J.H.

967. E. NETZER, "The Hasmonean and Herodian Winter Palaces at Jericho," *IsrExplJourn* 25 (2-3, '75) 89-100, plates 8-9.

Excavations conducted at Tulul Abu el-Alayik from 1972 to 1974 have clarified architectural problems raised in the course of earlier excavations, brought to light new and interesting structures, and produced evidence of the site's history. The remains from the Hasmonean period include a hitherto unexplored winter palace complex built (possibly by Alexander Jannaeus) north of Wadi Qelt simultaneously with a 6 km.-long aqueduct, which began at 'Ein Nueima (ancient Na'aran) and reached all the way to the site. Later, Herod added a whole complex to the southeast, this time on both sides of Wadi Qelt. It included the southern mound, the sunken garden, and a large wing exposed north of Wadi Qelt. The wing was built on a plateau divided in two by a small wadi emptying into

Wadi Qelt. The larger, eastern section measures approximately 85 by 35 m. and contains two courtyards, a huge reception hall, a bath, and groups of smaller rooms. This enlarged palace complex is another example of the high standard of planning achieved by Herod in his building enterprises.—D.J.H.

968. Y. RAK, B. ARENSBURG, AND H. NATHAN, "Evidence of Violence on Human Bones in Israel, First and Third Centuries C.E.," *PalExplQuart* 108 (1, '76) 55-58, plates VI-VII.

An analysis of the lesions observed in a mandible and three vertebrae found in a 3rd-century A.D. grave at Ein Gedi and in a skull from a cave at Yavneh Yam that contained artifacts from the 1st century A.D. The wounds discovered in these skeletal remains were apparently caused by a heavy, sharp instrument, possibly the Roman sword, which was a common weapon at the time and is pictured on many monuments.—D.J.H.

969. M. ROSENTHALER, "A Paleo-Hebrew Ossuary Inscription," *IsrExplJourn* 25 (2-3, '75) 138-139.

E. L. Sukenik [*Tarbiz* 1 (1930) 137-143] interpreted the second line of ossuary inscription No. 10, found in a Jewish burial cave on the Mount of Olives, as the Greek letters *ABO*. But it should be read as a paleo-Hebrew inscription consisting of the five letters *'l'zr* (Eleazar), just as the Jewish (square) inscription in the first line. As no other ossuary bearing paleo-Hebrew characters is known so far, this inscription is of scholarly interest.—D.J.H.

970. A. SCHEIBER, "Lacrimatoria and the Jewish Sources," *IsrExplJourn* 25 (2-3, '75) 152-153.

The use of *lacrimatoria* noted by A. Zeron [§ 19-780] on the basis of Ps.-Philo's *Liber Antiquitatum Biblicarum* 62.10 is also witnessed in Ps 56:9(8) and the saying of Bar Kappara in *bShab* 105b. The background of the tear-flask or tear-goblet was obscure to the medieval poets and survived only as an image. The custom of placing tear-filled vessels in graves may stem from the popular belief that the dead are thirsty.—D.J.H.

971. J. F. STRANGE, "Late Hellenistic and Herodian Ossuary Tombs at French Hill, Jerusalem," *BullAmSchOrRes* 219 ('75) 39-67.

A report on the salvage excavations undertaken in part of an ancient cemetery on French Hill (Karm el-Wiz), north of Jerusalem. The main part describes the six tombs that were opened, the fifteen ossuaries found in them, and the pottery and small finds. Maps, plans, drawings, photographs, and charts accompany the presentation. The ceramics indicate that the span of use of the tombs runs from the late 2nd century B.C. to the first half of the 1st century A.D. These tombs can only be understood as a small part of the great cemetery that ringed Jerusalem in the time of the Second Temple. [In the same issue there are articles by B. Arensburg and Y. Rak (pp. 69-71) on the skeletal remains and by L. T. Geraty (pp. 73-78) on the mid-1st-century A.D. Aramaic inscription incised three times on an ossuary from tomb 1 that reads *yhwsp br hgy* = Yehosef (Joseph), the son of Haggay (Haggai).]—D.J.H.



## *Dead Sea Scrolls*

972. J. M. BAUMGARTEN, "The Duodecimal Courts of Qumran, Revelation, and the Sanhedrin," *JournBibLit* 95 (1, '76) 59-78.

An investigation of the two groups of twelve mentioned in *4QpIsa<sup>d</sup>*, the pesher on Isa 54:11-12. Examination of this document (which is presented in Hebrew with notes on the text and in English translation) in connection with other Qumran texts that mention groups of twelve (*1QS* 8:1; *4QOrd* 2-4:3-4; *1QM* 2:1) leads to these conclusions: (1) The "council of the community" referred to in the pesher consists of priests and laity, and the two groups of twelve were envisioned as the entire quorum of the panel judging Israel in the future. (2) The description would seem to fit a judicial body to be constituted in the future Jerusalem, but there is not sufficient evidence to delineate its character. (3) There is a close affinity between the vision of the New Jerusalem in Rev 21 and this pesher, especially with reference to a heavenly court of 24 elders. (4) Participation of the elders in the final judgment is a well-established Jewish concept with roots in biblical and apocalyptic thought, and the heavenly tribunal is a familiar element of biblical imagery. (5) In Mt 19:28 the concept of the heavenly tribunal emerges in a similar form, but with the Son of Man as president and judge over nations. (6) The Qumran material may shed new light on the nature and function of the "greater and lesser Sanhedrin" mentioned in rabbinic literature. (7) The writers of the NT utilized the Qumran notions as well as a variety of prevailing traditions in order to portray Jesus and his disciples as sitting in judgment over the twelve tribes and the nations of the world.—M.P.H.

973. G. VERMES, "The Impact of The Dead Sea Scrolls on Jewish Studies during the last Twenty-Five Years," *JournJewStud* 26 (1-2, '75) 1-14.

The first struggle over the authenticity and dating of the Dead Sea scrolls was soon settled, and by the mid-50s it was almost universally agreed that the documents were to be assigned to the last couple of centuries of the Second Temple. Qumran has disclosed that even in the transmission of the biblical text we have to reckon with a multiplicity of parallel sources, not with a single chain of tradition. The Apocrypha and Pseudepigrapha have suddenly appeared as clear evidence of Palestinian Jewry's rich intellectual creativity in the multi-party system of the pre-Destruction era. Research in Palestinian Jewish history and culture must now be conceived as a collective task in which all the sources (biblical, intertestamental, NT, talmudic, classical, Persian) are integrated. Finally, the Qumran scrolls have provided precious material for progress in the field of haggadic scriptural exegesis.—D.J.H.

974. R. WEISS, "zr' rwm' in 11Q tg Job xx,7," *IsrExplJourn* 25 (2-3, '75) 140-141.

B. Z. Wacholder's suggestion [*JournBibLit* 91 (1972) 414] that *rwm'* in *11Qtg Job* 20.7 means "Roman" is incorrect. *Rwm'* is none other than Reumah (*r'wm'*), Nahor's concubine according to Gen 22:24, with an assimilated aleph. Ram (*rm*) of Job 32:2 was identified with Reumah because of the similarity in the names and

because Gen 22:21 mentions Buz, whom the translator called to mind in dealing with "Elihu the son of Barachel the Buzite."—D.J.H.

Dead Sea Scrolls, cf. § 20-922.

### *Jewish Backgrounds*

975. B. BAR-KOCHVA, "Sēron and Cestius Gallus at Beith Ḥoron," *PalExplQuart* 108 (1, '76) 13-21.

Due to its special topography, the Beth-horon Ascent, the main road from the coastal plain to Jerusalem, was always a focal point of battles and attempts to stop troops trying to reach Jerusalem or to descend from the Judean hills to the coastal plain. The article discusses two campaigns that took place there in the period of the Second Temple: the ambushing of Seron, the Seleucid commander, by Judas Maccabeus at the beginning of the Hasmonean revolt (1 Macc 3:13-26); the blockade of the descent by a Jewish horde against Cestius Gallus, the Roman legate in Syria, in A.D. 66 (Josephus, *War* 2.499-555).—D.J.H.

976. J. BARR, "Jewish Apocalyptic in Recent Scholarly Study," *BullJohnRylUniv LibMan* 58 (1, '75) 9-35.

The term "apocalyptic" designates a set of ideas and attitudes that find typical expression in the apocalypse form but are also found over a much wider range of literature. The apocalyptic literature has remained basically rather strange to many currents of Judaism and Christianity in spite of having gained a small foothold within the biblical canon. The recent revival of interest in apocalyptic has been inspired by the discovery of the Dead Sea scrolls and by the new emphases among biblical scholars and systematic theologians. Two basic problems must still be faced: the place of apocalyptic in the theological evaluation of the development of the Jewish tradition between the OT and the NT; the ways in which the real interests and concerns of the apocalyptists may be adequately conceptualized and expressed.—D.J.H.

- 977r. S. P. BROCK, C. T. FRITSCH, AND S. JELlicoe (EDS.), *A Classified Bibliography of the Septuagint* [cf. *NTA* 20, p. 254].

E. Tov, *VetTest* 25 (4, '75) 803-809.—The editors have placed scholars in great debt by publishing a bibliography that will be useful to LXX specialists as well as those who deal with the OT, the NT, patristics, Greek linguistics, and Jewish Hellenism. There is, however, no consistency in such matters as punctuation, capitalization, method of quotation, and annotation. The cross-references are inefficient when they refer to very large sections or to several sections at one time. The bibliography would have been more helpful if in certain instances sections were subdivided, in others combined, and in still others expanded. The review concludes with three pages of corrections and remarks on individual entries.—D.J.H.

978. F. DEXINGER, "Ein 'Messianisches Szenarium' als Gemeingut des Judentums in nachherodianischer Zeit?" *Kairos* 17 (3-4, '75) 249-278.

An examination of the messianic scenarios (starting point, messianic events, results) found in the writings of Philo (especially *De Praemiis*) and Josephus, along with an analysis of the "messianic" traditions connected with rabbis who lived



in the 1st century A.D. Among the common elements in post-Herodian messianism are the guilt of Israel, the leadership of a single person, the journey into the wilderness as a prelude, and (most important) the destruction of the Temple. Jesus' entrance into Jerusalem and his sayings criticizing the Temple should be interpreted against this background. The destruction of the Temple belonged to the messianic pattern of the post-Herodian period, and not every reference to it indicates a date after A.D. 70.—D.J.H.

979. D. ELLENSON, "Ellis Rivkin and the Problems of Pharisaic History: A Study in Historiography," *JournAmAcadRel* 43 (4, '75) 787-802.

Attempting to outline a model of historiography based on E. Rivkin's *Shaping of Jewish History* (1971), the article gives an explication of the methodological and conceptual framework that serves as the foundation of Rivkin's work and analyzes how he utilizes methods and theoretical constructs in approaching the problem of Pharisaic origins. Underlying Rivkin's approach to historiography is the belief that the historical continuum is not random and therefore unintelligible, but rather that it is an explicable process. Relevant to a reconstruction of the nature of the Pharisaic movement are four major sources: rabbinic materials, Josephus, the NT, and the Apocrypha and Pseudepigrapha. Using both a literary and philological approach and a social-historical approach to these texts, Rivkin concludes: (1) The Pharisees must have emerged some time during the Hasmonean era. (2) The Pharisees can be described as the scholar class that promulgated the doctrine of the twofold law, i.e. the oral law and the written law. But in defining the Pharisees thus, Rivkin has read into the texts unwarranted conclusions, since there is no specific mention of the concept of oral law in any of his sources. However, if one placed the time of the emergence of the oral law at Yavneh, there would be no need to account for the fact that the term "oral law" is not specifically mentioned prior to Gamaliel II. Further, one could see in the doctrine of "traditions of the fathers" a natural precursor to the concept of oral law.—M.P.H.

980. S. GERO, "'My Son the Messiah': A Note on 4 Esr 7:28-29," *ZeitNTWiss* 66 (3-4, '75) 264-267.

B. Violet's conclusion from the versional evidence that the underlying Greek in 4 Ezra 7.29 was *ho pais mou* (ultimately Hebrew *'bdy*) has won general acceptance but is based on incomplete evidence. The old Georgian reading "the elect my anointed one" may reflect Greek *eklektos* rather than *pais*, suggesting an ambiguous Hebrew original *bry mšyḥ*: either "my elect one the messiah" or "my son the messiah." Thus the *filius meus* may not be simply a Christian interpretation of *pais* as *huios*.—G.W.M.

981. J. GOLDIN, "Toward a Profile of the Tanna, Aqiba ben Joseph," *JournAmOr Soc* 96 (1, '76) 38-56.

In his homily on the word *w'nwhw* in Exod 15:2 (*Mekilta de Rabbi Ishmael*), Rabbi Aqiba interprets it as meaning "I will declare his glory to the world" and as expressing Israel's proclamation to the nations "I am His and He is mine" (Cant 6:3). This exclusive relation between Israel and God is based on love. For Aqiba, the one-to-one relationship is the only true definition of love, and therefore one must

be ready to put up with sufferings and punishments if that is what the lover sees fit to bestow. Aqiba's theological insistence on love is illuminated by his teachings about ideal relationships between husband and wife. His emphasis on the exclusive character of the love relationship underlies his teaching in *Gittin* 9.10 that a man may divorce his wife if he has found one more beautiful than she is.—D.J.H.

982. M. H. GOSHEN-GOTTSTEIN, "The 'Third Targum' on Esther and Ms. Neofiti 1," *Biblica* 56 (3, '75) 301-329.

Although the "third targum" of Esther (printed in the Antwerp Polyglot) may appear to be a literal rendering, it is really the result of a deliberate policy of editing done in the 16th century by Alfonso de Samora under the general direction of Cardinal Ximenes. By cutting out expansionist elements, Alfonso made the "third targum" look like a literal, nonmidrashic Ur-targum of Esther. Could it be that what makes *Neofiti 1* look like a literal, non-expansionist targum is also the result of 16th-century editorial activity? In a postscript the author takes issue with P. Grelot's contention [*Biblica* 56 (1975) 53-73] that the Antwerp Targum is the primary targum of Esther.—D.J.H.

983. E. HAMMERSHAIMB, "Om lignelser og billedtaler i de gammeltestamentlige Pseudepigraphaer" [On Parables and Figurative Sayings in the Old Testament Pseudepigrapha], *SvenskExegÅrs* 40 ('75) 36-65.

In the Pseudepigrapha most "parables" are "allegories." Numerous metaphors are also encountered in figurative speeches and sayings in general. The Pseudepigrapha dealt with in this article contain well over 30 parables, of which the greatest number are in *4 Ezra*. The boundaries between "parable" and "allegory" are very fluid, rendering classification somewhat doubtful. Five in *4 Ezra* are identified with the word *similitudo* in the Latin text (= Hebrew *māšāl*). In *1 Enoch* the three main figurative speeches (chaps. 38-44, 45-57, and 58-69) are called *mēšālē* or *mesl* (both cognates of Hebrew *māšāl*), but are neither parables nor allegories in the usual sense. In view of their chronology relative to the rabbinic materials, the parable-material in the Pseudepigrapha presents greater possibilities for solid comparative study with the NT literature.—B.A.P.

984. D. J. HARRINGTON, "Biblical Geography in Pseudo-Philo's *Liber Antiquitatum Biblicarum*," *BullAmSchOrRes* 220 ('75) 67-71.

The article gathers together all the place names (except Israel and Egypt) found in *Liber Antiquitatum Biblicarum* and presents them in relation to the biblical texts that apparently inspired their mention. They are grouped under five headings: close correspondence to the biblical tradition, dependence on a Hebrew biblical text different from the Masoretic tradition, distortion in the process of translation or transmission, reliance on haggadic traditions or the author's own creative imagination, and the sometimes puzzling practice of transferring biblical events from one place to another. The last category reveals a conscious effort on Ps.-Philo's part to rewrite the biblical text in the light of his theological preoccupations (e.g. anti-Samaritan feeling, insistence on one cultic center, "justifying" biblical events).—D.J.H. (Author.)



985. K. LUKE, "Society Divided by Religion: The Jewish World of Jesus' Time," *Biblehashyam* 1 (3, '75) 195-209.

A description of the major Jewish religious groups (Samaritans, Sadducees, Pharisees, Essenes, Mandeans) reveals how wholly faction-ridden the community of God's people was in Jesus' time. Recognition of the Mesopotamian origin of the Essenes and of their exposure there to Zoroastrian ideas will help us to account for the evolution within Judaism of such novel ideas as angelology, resurrection, eschatology, and dualism.—D.J.H.

986. E. M. MEYERS, "Galilean Regionalism as a Factor In Historical Reconstruction," *BullAmSchOrRes* 221 ('76) 93-101.

A study of the topography and material culture of Galilee in late antiquity indicates that there was a regional discontinuity between Lower and Upper Galilee from the Middle Roman period onward and that this is reflected in the epigraphy, iconography, ceramics, and numismatics of these areas. Among the factors at work in bringing about these patterns were religion, politics, and commerce. Upper Galilee-Tetracomia, which exhibits strong affinities with the western Golan, was less hellenized and more conservative than Lower Galilee (the center of Jesus' activities).—D.J.H.

987. J. PIKAZA, "Diablo y demonios en el judaísmo precristiano," *Biblia y Fe* [Madrid] 2 (4, '76) 36-46.

The distinction between purely bad demons and good angels comes from Jewish apocalyptic. The present article reviews the attitude of pre-Christian Judaism toward demons. In its attempt to solve the problem of evil and of human suffering, Jewish speculation turned to Satan's rebellion and fall. In later Judaism it was admitted that the devil could permeate human lives. This belief led to the discussion of diabolic possession and exorcism.—S.B.M.

988. G. RINALDI, "Il Targum palestinese del Pentateuco," *BibOr* 17 (2, '75) 75-77.

Three NT texts have interesting parallels in *Targum Neofiti 1*: (1) In 1 Thes 5:19 the phrase "do not quench the Spirit" seems odd referring to the divine Spirit. *Tg. Neof.* Num 11:24 has "do not take the Spirit away from them." (2) Balaam is mentioned as a prophet in 2 Pet 2:14-15, apparently the only occasion in the Bible where a pagan is called a prophet and mediator of true revelation. Similarly in *Tg. Neof.* Num 25:7 Balaam speaks words of prophecy. (3) The rebellion of Gog and Magog and their defeat by the messiah are mentioned in Rev 20:7, and *Tg. Neof.* Num 11:28 says that Eldad and Meldad prophesied the rebellion of Gog and Magog and their defeat by the messiah.—J.J.C.

989. A. J. SALDARINI, "Johanan ben Zakkai's Escape from Jerusalem. Origin and Development of a Rabbinic Story," *JournStudJud* 6 (2, '75) 189-204.

The story of Yohanan's escape from Jerusalem during the great revolt (A.D. 66-70) and his subsequent meeting with Vespasian appears in *Abot de Rabbi Nathan* A and B, *bGitt* 56, and *Lamentations Rabbah* 1.5(31). The original narrative probably arose between A.D. 70 and 135 to explain Yavneh's role as the new center of Judaism as the result of one crucial meeting between Yohanan and

Vespasian. The close parallels with the account of Josephus' escape (*War* 3.387-408) suggest that this type of story circulated after the great revolt. The version in *Lamentations Rabbah* contains expansions and additions beyond the story as found in *Gittin*. The peculiarities in version A of *Abot de Rabbi Nathan*, along with its literary smoothness, represent a development away from version B and the *Gittin-Lamentations Rabbah* tradition.—D.J.H.

990. P. SCHÄFER, "Zur Geschichtsauffassung des rabbinischen Judentums," *Journ StudJud* 6 (2, '75) 167-188.

Just because the rabbis showed no interest in historiography does not mean that they had no concept of history. Rather, the notions that certain things (e.g. Abraham, Israel, the Temple, repentance) came into God's mind before creation, that the Torah was God's building plan in creation, and that the messianic era is not divorced from this world show how creation and redemption were drawn into the rabbis' experience of present history. The thoroughly anthropocentric orientation of the rabbinic concept of history stands in fundamental opposition to the theocentric view of history in *Frühjudentum*.—D.J.H.

- 991r. E. SCHÜRER, *The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135)*, rev. and ed. G. Vermes and F. Millar, vol. 1 [cf. *NTA* 18, p. 260; § 20-322r].

G. W. BOWERSOCK, "Old and New in the History of Judaea," *JournRomStud* 65 ('75) 180-185.—The revisers have achieved a remarkable success, and the many scholars who will henceforth use the new Schürer will soon realize that Vermes and Millar have proved themselves a match for the original author. The main part of the article presents detailed comments (chiefly bibliographical) on sources, the Hasmonean era, the *fasti* of Syria, Herod the Great, Agrippa II, the fall of Masada, legions in Arabia and Judea, and the Jewish revolt under Hadrian.—D.J.H.

992. P. S. VAN KONINGSVELD, "An Arabic Manuscript of the Apocalypse of Baruch," *JournStudJud* 6 (2, '75) 205-207.

An Arabic manuscript of Mount Sinai (no. 589 of A. S. Atiya's handlist) contains a translation of the text commonly known as the *Syriac Apocalypse of Baruch* (2 *Baruch*). This Arabic version does not seem to be a direct translation of Codex Ambrosianus, which is the only extant Syriac manuscript.—D.J.H.

993. Z. YAVETZ, "Reflections on Titus and Josephus," *GkRomByzStud* 16 (4, '75) 411-432.

In his *Jewish War*, Josephus praises Titus for his good qualities (e.g. political astuteness, organizational talent, distinction in military operations, courage) but makes no effort to hide his ruthlessness. Writing ostensibly to console the Jews and to deter others who might be tempted to revolt, Josephus really wanted to prove that war between Jews and Romans was not inevitable. The strongest strictures are reserved for those Jews who insisted on fighting against the Romans to the bitter end. While the personal ties between Josephus and Titus should not be underestimated, it seems that Josephus genuinely respected Titus and praised his benefactor on his own initiative.—D.J.H.



### *Greco-Roman Backgrounds*

994. G. P. BURTON, "Proconsuls, Assizes and the Administration of Justice under the Empire," *JournRomStud* 65 ('75) 92-106.

Governors and legates did not administer justice by permanently holding court in the capital city of their province. Instead they toured their area of administration and held judicial sessions at certain privileged towns—assize centers—of the province. The annual assize-tour was common to all the proconsular provinces, and at no point in the pre-Diocletianic era was any more complex and formal structure of administrative divisions erected. The assize-tour provided the real historical framework within which the proconsul not only dispensed justice but also conducted his administrative duties. Consequently, vast though the powers of proconsul were in theory, there were severe physical restraints upon the manner in which he could exercise them; his interventions were bound then to be unevenly spread geographically and sporadic in their frequency.—D.J.H.

995. S. SÁNCHEZ, "Los 'daimones' del mundo helénico," *Biblia y Fe* [Madrid] 2 (4, '76) 47-59.

NT demonology revolved around the figure of Satan, which had been inherited from Judaism. Hellenism easily assimilated the Jewish elements of this biblical demonology. In an attempt to determine to what extent NT demonology was influenced by the popular "*daimones*" of Greek religion, the article reviews the *daimones* in Homer, their elevation to second-class divinities in Hesiod, and the later oriental influences that modified Greek religion after Alexander's conquests. Next, the mystery religions and the magical papyri are examined, with the conclusion that NT demonology reveals certain elements that can be explained only by recourse to Hellenistic influences.—S.B.M.

### *The Early Church*

996. L. L. KLINE, "Harmonized Sayings of Jesus in the Pseudo-Clementine Homilies and Justin Martyr," *ZeitNTWiss* 66 (3-4, '75) 223-241.

The fact that biblical citations in the Pseudo-Clementine *Homilies* (but not the *Recognitions*) closely resemble those of Justin has often been noted but has not been adequately explained. Here a detailed examination is given of eleven sayings of Jesus that are either conflated from texts in the same Gospel or harmonized from texts in different Gospels. Eight of these examples show that one of the sources of the *Homilies* was a harmonized, post-Synoptic collection of sayings of Jesus that was also used by Justin. The variations found in these sayings are due either to changes made by each author or possibly to later changes in the manuscript tradition.—G.W.M.

997. L. LELOIR, "La Version Arménienne des Actes Apocryphes d'André, et le Diatessaron," *NTStud* 22 (2, '76) 115-139.

The apocryphal acts can sometimes serve as an indication of the state of the text in the milieu represented by Tatian in the *Diatessaron*. The study of a chapter of the Armenian version of the *Acts of Andrew*, compared with the Greek and Syriac, illustrates the situation. It contains 18 Gospel citations of which 11 merit

comparison with the *Diatessaron*. A French translation of the chapter is provided in an appendix.—G.W.M.

998. B. McNEIL, "Jesus and the Alphabet," *JournTheolStud* 27 (1, '76) 126-128.

In *Infancy Gospel of Thomas*, a schoolmaster tries to teach the alphabet to Jesus, but cannot get beyond the first two letters. The source of this legend is Ahikar's proverb about teaching the alphabet to the wolf. In both instances, the schoolmaster is baffled because the "pupil" is of quite a different order of being.—D.J.H.

999. G. MENESTRINA, "Le parabole nell' 'Evangelo di Tommaso' e nei sinottici," *BibOr* 17 (2, '75) 79-92.

The fact that some of the parables in the *Gospel of Thomas* have parallels in Mt 13 points to a common source for the two documents, but one cannot conclude that *Thomas* was based on Mt. Study of other parables in the apocryphal Gospel indicates that *Thomas* had more than one source and when it follows a source, the text is generally better than that of the Synoptics.—J.J.C.

1000. F. W. NORRIS, "Ignatius, Polycarp, and I Clement: Walter Bauer Reconsidered," *VigChrist* 30 (1, '76) 23-44.

An examination of Bauer's treatment in *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934) of selected sources from Antioch, Asia Minor, and Rome. Bauer was unable to demonstrate that "heresy" was prior to and/or stronger than "orthodoxy" in Antioch and Asia Minor, could not establish that moniscopacy did not exist in these regions, and misunderstood the important distinctions between "heresy" and "orthodoxy" that appear in the literature and form a background for their later separation. His thesis that from the beginning of the 2nd century the Roman community was singularly the dominant influence in the formation of orthodoxy is questionable, because he did not recognize the centers of strength elsewhere in the Mediterranean world and their contributions to the development of orthodoxy, and because he tended to read lines of development backwards by seeing later events in earlier texts. While Bauer's negative attack on the classical theory of heresy stands, his positive reconstructions fall.—D.J.H.

1001. R. STAATS, "Die Sonntagnachtgottesdienste der christlichen Frühzeit," *Zeit NTWiss* 66 (3-4, '75) 242-263.

W. Rordorf has argued the thesis that the earliest Christian Sunday observance took place on Sunday night rather than Saturday night. His main arguments—the Johannine and Lukan Easter appearances, Acts 20:6-12, and the report of Pliny to Trajan—do not prove the point. The most one can say, taking into account ancient concepts of day rather than modern ones, is that worship took place in darkness, at night leading into Sunday. There is evidence in a number of texts, including references to the "eighth day," that indicates the practice of such Sunday night worship. The imagery associated with Sunday worship in a wide range of NT and later texts reinforces the idea of night worship, even in the 1st century. For the early Christians there was no fixed hour for worship; what were important were



the connotations for parousia expectation, commemoration of the resurrection, and an understanding of Christian life.—G.W.M.

1002. J. M. VELASCO AND L. SABOURIN, "Jewish Christianity of the First Centuries," *BibTheolBull* 6 (1, '76) 5-26.

J. Daniélou's broad understanding of Jewish Christianity has the advantage of reflecting the complexity of the phenomenon. Even though the Ebionites should not be identified with Jewish Christianity, their doctrines and practices serve to illustrate tendencies also manifest in Jewish-Christian theology and spirituality. Jewish-Christian groups moved far beyond the borders of Palestine and expressed themselves in a great variety of forms and emphases. True to its apocalyptic origins, Jewish Christianity was especially concerned with the theology of history, angelology, and cosmology. It had official ministers and rites, understood the spiritual life as a struggle against evil spirits and demons, and stressed the importance of simplicity.—D.J.H.

### Gnosticism

1003. R. H. DRUMMOND, "Studies in Christian Gnosticism," *RelLife* 45 (1, '76) 7-21.

Pejorative meanings should not be assigned to the words *gnōsis* and *gnōstikos*. Most elements of the gnostic movement emerged from a criticism of what was perceived as the vulgarization of Christianity. Gnostic Christians contended that the primary issue for the present was the appropriation and application of the cosmic significance and effects of the Christ-event to and within the lives of believers. Analysis of *Gospel of Truth* shows that its author is properly to be included within the larger spectrum of Christian faith and that the gnostics (like the NT writers) viewed salvation as a long-range growth process in faith-understanding and in moral quality of life. The unprejudiced reading of gnostic texts allows us to understand and appreciate the favorable posture toward Christian gnostics in their wider range taken by E. Cayce, C. G. Jung, and R. Steiner.—D.J.H.

1004. F. GARCÍA BAZÁN, "La doctrina de la resurrección en S. Pablo y entre los gnósticos," *RevistBíb* 37 (4, '75) 341-352.

Contrary to common belief, gnostics were individuals of profound piety, subject to the dominion of the Spirit, and gifted with a great ability in logic. The article examines one work of the gnostics, *Treatise on Resurrection*, with reference to Paul's teaching on the subject. After reviewing the biblical, Greek, and gnostic anthropologies, the article examines Paul's tripartite anthropology (1 Thes 5:23) and his exposition of the resurrection in 1 Cor 15. It then takes up the description of the resurrection given by the Ophites, in order to show that this is the interpretation that underlies the *Treatise on Resurrection*.—S.B.M.

1005. A. JELSMA, "Als Maria Magdalena aan het woord komt [Feminist Theology in the Early Church?]," *TijdTheol* 15 (4, '75) 394-409.

Alienation from traditional Christianity and reinterpretation of the Bible, which

are often part of the present-day development of women's consciousness, had already begun in the gnostic movement. In *Gospel of Mary*, Mary Magdalene introduces a doctrine differing from that which Andrew and Peter had received. Helena, the companion of Simon Magus, is presented as an incarnation of the one light source, the mother of life. In the gnostic creation stories the hidden female principle appears to be at least as essential for redemption as the descent of the male redeemer. Manichean gnosticism, however, viewed Eve as the instrument of the demonic powers, and its sexism had a stronger impact on Christianity than the feminism of the Egyptian-Syrian gnosticism.—D.J.H.

1006. E. LUCCHESI, "Essai de traduction d'un mot copte nouveau," *Muséon* 88 (3-4, '75) 371-373.

The hitherto unknown Coptic word *ouōpe*, which appears in the Nag Hammadi Hermetic tractate *Discourse on the Eighth and Ninth* (CG VI, page 62, line 4), designates the court or outer sanctuary of a temple where steles were erected.—G.W.M.

1007. E. MÜHLENBERG, "Wieviel Erlösungen kennt der Gnostiker Herakleon?" *ZeitNTWiss* 66 (3-4, '75) 170-193.

The question whether Heracleon knew only one redemption, "by nature," or more than one must be investigated by detailed examination of the fragments, without presupposing that Heracleon built on other Valentinian systematizations. The concept of "nature" (*physis*) for him indicated a specific mode of existence shown in specific types of behavior. Analysis of his interpretation of the Samaritan woman and of the royal official's son shows that he is not dealing with more than one redemption. The removal of ignorance and the forgiving of sins are inseparable. There is only one redemption, which leads to sonship in knowledge, to the pneumatic mode of existence.—G.W.M.

1008. W. MYSZOR, "Ewangelia Marii (Évangile de Marie)," *StudTheolVars* 13 (2, '75) 149-160.

A Polish translation of the Coptic *Gospel of Mary*, based on the W. C. Till-H.-M. Schenke text, accompanied by an introduction, an appendix of important Greek words, and a brief bibliography.—J.P.

1009. G. QUISPEL, "The Birth of the Child, Some Gnostic and Jewish Aspects," *EranoS* [Leiden] 40 ('71) 285-309.

The Cologne *Mani Codex* shows how gnosis evolved out of Judaism or Jewish Christianity as the result of a dialectical process. Mani was a Jewish Christian. Both his basic experience (the encounter with the self) and the fundamental concepts of Manichaeism (the identity of the ego and the self, the empirical ego, and the guardian angel) should be interpreted in terms of his Jewish-Christian origins. His religious experience presupposes and spiritualizes the symbolism of anointment, rebirth, and the *mysterium coniunctionis* of Jewish-Christian baptism.—D.J.H.



1010. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum V," *NovTest* 17 (4, '75) 305-336.

This fifth in the series of annual supplements to the author's *Nag Hammadi Bibliography 1948-1969* (1971) includes items published in 1974 as well as earlier items not previously included, and follows the general pattern and limits of the preceding supplements [see §§ 16-1092; 17-1225; 18-1123; 19-1162].—D.J.H.

1011. M. TARDIEU, "*Psychaios spinthēr*. Histoire d'une métaphore dans la tradition platonicienne jusqu'à Eckhart," *RevÉtudAug* 21 (3-4, '75) 225-255.

The gnostics were the first to exploit the image of the spark of the soul in reference to the heavenly vocation of the gnostic. A catalogue of gnostic usage of the image is presented here. An analysis of the spark idea down to Meister Eckhart provides a larger context for it. The notion derives from the cosmological speculations of the Platonic tradition but was generally avoided by the Platonic thinkers in opposition to the gnostic appropriation of it.—G.W.M.

1012. M. TARDIEU, "Le titre de CG VI 2 (Addenda)," *Muséon* 88 (3-4, '75) 365-369. [Cf. § 19-1163.]

The origin of the title "The Thunder" lies in the speculative allegorical interpretations of the myth of Er in Plato's *Republic* 10. Both Origen and Proclus attest to the symbolism of thunder applied to the higher type of souls. There is other evidence of Platonic ideas in related gnostic sources.—G.W.M.

## BOOK NOTICES

### THE NEW TESTAMENT: GENERAL

J. H. ALEXANDER, *L'histoire de la Bible. Ses origines, sa transmission, son actualité* (Geneva—Paris: Maison de la Bible, 1973, 48 Sw. fr.), 168 pp., 12 pp. of color photographs. Illustrated. Bibliography. Indexed. LCN: 74-168768. ISBN: 2-8260-3201-1.

This book "unrolls before the reader the chain of remarkable events that permit us to have a Bible that is intact and deserving of our complete confidence." Among the topics treated are the Dead Sea scrolls, the Septuagint, the formation of the NT, Jerome and the Vulgate, Greek biblical manuscripts in the Middle Ages, Luther and the German Bible, and the Bible in the 20th century. There are photographs on nearly every page.

W. ARNDT, *Does the Bible Contradict Itself? A Discussion of the Alleged Contradictions in the Bible* (5th ed. rev.; St. Louis: Concordia, 1976, paper \$2.50), xix and 172 pp. Indexed. LCN: 75-31712. ISBN: 0-570-03721-2.

The revision of a book first published in 1955. In the introduction the author explains Aristotle's definition of contradiction and shows how errors in translation, mistakes in copying, and superficial readings can create the appearance of contradiction. The main part considers some of the most frequently-cited historical and doctrinal discrepancies in the Bible. Arndt, who with F. W. Gingrich translated and adapted W. Bauer's *A Greek-English Lexicon of the New Testament* (1957), maintains that "in solving alleged discrepancies it is sufficient that a *possible* way of harmonizing the two texts in question be pointed out."

W. BARCLAY, *A Spiritual Autobiography* (Grand Rapids: Eerdmans, 1975, \$5.95), iv and 122 pp. Bibliography. LCN: 73-76528. ISBN: 0-8028-3464-7.

The author, who has been a member of the divinity faculty at the University of Glasgow for 27 years and is now nearing his 70th birthday, presents here his "testament of faith." In five chapters he describes the people who influenced him most, his opinions about himself as a teacher and NT scholar, his views on Christian faith, his work as a preacher, and his most deeply held beliefs. Barclay's *Daily Study Bible* series has sold more than a million copies.

N. BROX, *Falsche Verfasserangaben. Zur Erklärung der frühchristlichen Pseudepigraphie*, Stuttgarter Bibelstudien 79 (Stuttgart: Katholisches Bibelwerk, 1975, paper DM 16), 132 pp. Bibliography. ISBN: 3-460-03791-1.

Brox is professor of ancient church history and patrology on the Catholic theological faculty at the University of Regensburg and the author of a commentary on the Pastorals (1969). The topics treated here are the fact of false attributions of authorship in early Christian literature, Jewish and pagan pseudepigraphy, the aims and means of ancient pseudepigraphy, the concept of intellectual proprietorship in antiquity, legitimation and criticism of literary falsification, and the special conditions and tendencies of early Christian pseudepigraphy. For B's recent survey and critique of scholarship on this matter, see § 18-366.

*The Cardinal Meaning. Essays in Comparative Hermeneutics: Buddhism and Christianity*, ed. M. Pye and R. Morgan, Religion and Reason 6 (The Hague—Paris: Mouton, 1973, 25 gld.), 203 pp. Indexed. LCN: 72-89592.

The six studies in this book aim to open up a parallel perspective on questions of interpretation in Christianity and Buddhism. After Pye's essay offering Buddhist analogies to the problem of the "essence of Christianity," the relation between tradition and criticism is examined by Morgan (for Christianity) and D. Bastow (for Buddhism). The relation between tradition and authenticity is discussed by D. Pailin (on Christianity) and K. Werner (on Buddhism). N. Smart's epilogue



about the future of comparative hermeneutics concludes the volume. Most of the material was prepared for the 4th annual colloquium on religious studies held at the University of Lancaster (England) in 1972.

H. CAZELLES ET AL., *El lenguaje de la fe en la escritura y en el mundo actual*, trans. A. Ortiz, Lux Mundi 43 (Salamanca: Sigueme, 1974, paper), 225 pp. ISBN: 84-301-0568-9.

Originally published as *Le langage de la foi dans l'Écriture et dans le monde actuel* (1972), this book first presents articles on the different ways in which a catechist (R. Macé) and an exegete (L. Derousseaux) approach Scripture. Then there are studies by J. le Du on the elaboration of a language of faith in a group and by J. Delorme on the resurrection of Jesus in the language of the NT. Also included are transcriptions of three round-table discussions inspired by the papers.

A. CERESA-GASTALDO, *Il latino delle antiche versioni bibliche* (Rome: Studium, 1975, paper 4,000 L), 130 pp. Bibliography. Indexed.

After providing an eight-page bibliography, the author discusses the importance and difficulty of doing research on biblical Latin, the most important texts, translation techniques, and the basic characteristics of biblical Latin. The main part treats seven OT and seven NT texts in horizontal-line synopsis form; the Hebrew and/or Greek original, the Vetus Latina versions, and the Vulgate are presented. Explanatory notes are included at the end of each section. The NT texts treated are Mt 6:9-12; Mk 14:32-42; Lk 18:9-14; Jn 20:24-29; Eph 5:22-33; Phil 2:5-11; 1 Pet 5:6-11. The author teaches ancient Christian literature at the University of Genoa where he is also director of the Istituto de Filologia Classica e Medievale.

*Eerdmans' Handbook to the Bible*, ed. D. Alexander and P. Alexander (Grand Rapids: Eerdmans, 1975, \$12.95), 680 pp. Illustrated. LCN: 73-7638. ISBN: 0-8028-3436-1.

The emphasis of this handbook "is always on the kind of information that is directly relevant to the Bible reader who is trying to increase his understanding of what the text before him has to say." The first part sets the scene in terms of the ages in which the OT and the NT were written and in terms of the English Bible we have today. The second and third parts treat, book by book and section by section, the OT and the NT respectively. The main themes are pointed out, and notes on difficult passages are provided. The final part furnishes reference material for those who wish to look up a particular subject or who want to know where in the Bible to find a given theme. Pictures, maps, and charts are interspersed throughout the book. Among the 32 contributors are R. T. France, D. Guthrie, C. J. Hemer, I. H. Marshall, L. Morris, and H. Rowden.

J. GALL, *Layman's English-Greek Concordance* (Grand Rapids: Baker, 1975, paper \$5.95), viii and 334; ii and 32 pp. ISBN: 0-8010-3686-0.

An unaltered reprint of a work published over 100 years ago under the title *Bible Student's English-Greek Concordance and Greek-English Dictionary*. By means of the concordance one can find the original Greek of the English words in the Authorized Version and a list of passages (with context) where each word appears. By means of the dictionary one can find the English words used to translate the Greek terms. There is a special section for proper names.

D. GUTHRIE, *The Apostles* (Grand Rapids: Zondervan, 1975, \$8.95), 422 pp., 12 maps. Illustrated. Bibliography. Indexed. LCN: 74-11856.

This volume is intended to complement the author's *Jesus the Messiah* [NTA 17, p. 119] and aims both to present the NT information about the apostles and to set their writings in the context of early Christian history. Acts, the NT epistles, and Revelation are treated. The material is presented in brief sections keyed to specific NT passages so as to provide a basis for daily studies over a period of six



months. Photographs and maps are interspersed throughout the text. Guthrie is also the author of *New Testament Introduction* (1970).

*Jesus Christus in Historie und Theologie. Neutestamentliche Festschrift für Hans Conzelmann zum 60. Geburtstag*, ed. G. Strecker (Tübingen: Mohr-Siebeck, 1975, DM 89), viii and 589 pp., plate. Bibliography. Indexed. ISBN: 3-16-137872-2.

Under the heading "historical Jesus and kerygmatic Christ" there are twelve articles: S. Schulz on past research on the historical Jesus, A. Lindemann on Jesus in the theology of the NT, W. Schmithals on Jesus and apocalyptic, P. Stuhlmacher on Jesus as reconciler, J. Becker on Jesus' image of God and the oldest explanation of Easter, H. Thyen on the earthly Jesus and the church, J. Roloff on Jesus as suffering high priest and the Christology of Hebrews, E. Grässer on Jesus and God's saving power with respect to the individual, D. Lührmann on the recourse to experience and the quest for righteousness, L. Schottroff on renunciation of power and the love of enemies in the primitive Christian tradition about Jesus (Mt 5:38-48; Lk 6:27-36), G. Petzke on the historical Jesus in the debate about social ethics, and E. Linnemann on the announcing of the time and the concept of time in Jesus' preaching. Under "the understanding of Christ and the preaching of Christ" there are fourteen studies: J. A. Fitzmyer on the Semitic background of the NT title *kyrios*, E. E. Ellis on new directions in form criticism, R. H. Fuller on the double commandment of love (Mk 12:28-34 parr.) as a test-case for the criteria used in determining the authenticity of the words of Jesus, J. Dupont on the parables of the mustard seed and the leaven (Mt 13:31-33; Lk 13:18-21), U. Luz on the picture of Jesus in the pre-Markan tradition, P. von der Osten-Sacken on controversy-story and parable as forms of Markan Christology, D.-A. Koch on the relation between Christology and eschatology in Mk (with special reference to Mk 8:27-9:1), C. Burchard on the attempt to find the theme of the Sermon on the Mount, M. J. Suggs on the antitheses in Mt 5:21-48 as redactional products, H. D. Betz on the Jewish-Christian "cult-didache" in Mt 6:1-18 and its relation to the historical Jesus, F. Lang on the eschatological preaching of John the Baptist, E. Lohse on Christ as judge of the world, E. Schweizer on the reconciliation of all (Col 1:20), and G. Strecker on the gospel of Jesus Christ. There is a photograph of the honoree, a bibliography of his writings (compiled by W. Hinze and A. Lindemann), and a brief foreword by the editor.

*Jesus und Paulus. Festschrift für Werner Georg Kümmel zum 70. Geburtstag*, ed. E. E. Ellis and E. Grässer (Göttingen: Vandenhoeck & Ruprecht, 1975, paper DM 48), 411 pp., plate. Indexed. LCN: 75-511477. ISBN: 3-525-53556-2.

Twenty-five articles in honor of Professor Kümmel on the occasion of his 70th birthday: C. K. Barrett on the house of prayer and the den of thieves in Mk 11:15-17, F. F. Bruce on Paul's autobiography in Gal 1:11-2:14, R. Bultmann on the interpretation of Mk 4:3-9 since A. Jülicher, C. E. B. Cranfield on Rom 9:30-33, O. Cullmann on the path from Jesus to the Stephen-circle and Jn, N. A. Dahl on cosmic dimensions and religious knowledge in Eph 3:18, G. Dellling on the designation "God of peace" and similar expressions in Paul's letters, E. Dinkler on Philip and the *anēr Aithiops* in Acts 8:26-40, J. Dupont on Mk 4:26-29, Ellis on wisdom and knowledge in 1 Cor [see § 20-185], Grässer on the man Jesus as theme of theology, M. D. Hooker on Phil 2:6-11, H. C. Kee on the function of scriptural quotations and allusions in Mk 11-16, E. Lohse on the church and its order in the Synoptics and Paul, O. Merk on the kingdom of God in the Lukan writings, B. M. Metzger on the so-called Nazareth inscription (*diatagma Kaisaros*), C. F. D. Moule on defining the messianic secret in Mk, F. Mussner on *kathexēs* in Lk 1:3, I. de la Potterie on Pauline *charis* and Johannine *charis*, R. Schnackenburg on Rom 7 in the context of the whole epistle, E. Schweizer on 1 Cor 15:20-28 as a witness to Pauline eschatology and its relationship to the preaching of Jesus, P. Stuhlmacher on recent exegesis of Rom 3:24-26, W. C. van Unnik on the Hellenistic background of Rom 13:3-4, A. Vögtle on the eschatological reference



of the "we-petitions" of the Lord's Prayer, and U. Wilckens on God's least brothers in Mt 25:31-46. A photograph of the honoree is also included.

*Kerygma und Mythos VI. Band VI: Aspekte der Unfehlbarkeit. Kritische Untersuchungen und Interpretation*, ed. F. Theunis, Theologische Forschung 56 (Hamburg: Reich, 1975, paper DM 24), 209 pp. ISBN: 3-7924-0156-8.

Twenty-two papers prepared for a colloquium held in Rome in 1970. Of direct relevance to the NT field is J. Jeremias's contribution on imminent expectation of the end in the words of Jesus. The other contributors are E. Castelli, K. Kerényi, E. Benz, R. Aubert, G. C. Anawati, E. Grassi, A. Vergote, G. Girardi, A. de Waelhens, J. B. Lotz, D. M. Mackinnon, R. Giorgi, E. Agazzi, J.-L. Leuba, G. Vahanian, S. Breton, A. Scrima, R. Panikkar, R. Bertalot, S. Cotta, and V. Mathieu. The Italian original appeared under the title *L'infallibilità. L'aspetto filosofico e teologico*.

X. LÉON-DUFOUR, *Dictionnaire du Nouveau Testament*, Parole de Dieu (Paris: Seuil, 1975), 576 pp. 9 tables, 4 maps. Indexed.

Designed for the general public, this volume is a sourcebook to help in dealing with questions that arise in reading the NT. The first part is a 70-page introduction treating in a synthetic way the historical, cultural, and religious setting of the NT. The second part presents brief articles on key NT terms that demand an explanation of some sort (historical-geographical, archaeological, literary, or theological). Each of these articles consists of a running discussion of the topic and a list of references to relevant biblical texts. Léon-Dufour is also the general editor of *Vocabulaire de théologie biblique* (2nd ed., 1970).

S. B. MARROW, *Basic Tools of Biblical Exegesis. A Student's Manual*, Subsidia Biblica 2 (Rome: Biblical Institute Press, 1976, paper 3,500 L or \$4.40), 91 pp. Indexed.

The aim of this book is "to provide a manual for the student entering the field of biblical exegesis, whether in preparation for the ministry, as a part of the training in theology, or as a propaedeutic to undertaking 'scientific' exegesis." It presents bibliographical information and descriptions of 215 items under these general headings: bibliographical sources, texts and versions, grammars, lexica, dictionaries, concordances, apocrypha and pseudepigrapha, and subsidiary material. Both OT and NT are treated. Marrow, who taught at the Pontifical Biblical Institute before coming to Weston School of Theology in 1971, has been an associate editor of *NTA* for the past four years.

W. MARXSEN, *Die Sache Jesu geht weiter*, Gütersloher Taschenbücher 112 (Gütersloh: Mohn, 1976, paper DM 9.80), 130 pp. ISBN: 3-579-03812-5.

Eight papers, all but three previously unpublished, are presented under the phrase coined by the author in a 1964 lecture: a plea for the concept "die Sache Jesu," the Jesus-kerygma and the beginnings of Christian faith, Jesus as bearer or content of the gospel, the meal of Jesus and the Last Supper of the church (1966), the so-called saving events between Good Friday and Pentecost (1975), the saving significance of the cross and the way of discipleship, speaking about the resurrection of the dead today, and believing and thinking (1968). Marxsen is professor of NT at the University of Münster.

R. J. MATTHEWS, "A Plainer Translation." *Joseph Smith's Translation of the Bible. A History and Commentary* (Provo, UT: Brigham Young University, 1975, \$12.95), xxxii and 468 pp. Bibliography. Indexed. LCN: 75-5937. ISBN: 0-8425-1411-2.

Working from the King James Version during the period between 1830 and 1833, Joseph Smith, the prophet of the Church of Jesus Christ of Latter-day Saints (Mormons), made a new, "plainer" English version of the Bible. This study surveys the history of the translation and its publication, compares the text in detail with the KJV, and discusses its contributions to Mormon scripture and doctrine. Matthews,



who is associate professor of ancient scripture at Brigham Young University, summarizes his study with three declarations: "(1) Joseph Smith was serious and deliberate in making the New Translation; (2) its contents are of significant value; and (3) time will vindicate the work."

D. E. NINEHAM, *New Testament Interpretation in an Historical Age* (London: Athlone, 1976, paper 75p), 25 pp. ISBN: 0-485-14319-4.

Originally delivered as the Ethel M. Wood Lecture before the University of London on 4 March 1975, this study explores the traditional twofold task of the biblical exegete (to show what the text meant to the writer and the original readers, and to make clear where and in what sense the text is still applicable) in view of the fact that exegetes today do their work in an age whose approach to the past is more sophisticated and more accurate than ever before. The author concludes that more emphasis should be placed on displaying NT Christianity in its pastness and in the context of 1st-century cultural assumptions.

*Nuevo Testamento*, trans. J. Mateos with L. Alonso Schökel (Madrid: Ediciones Cristiandad, 1974), 781 pp. ISBN: 7057-168-0.

In the effort to transmit what the Greek original communicated to Greek-speaking Christians in antiquity, this new Spanish version of the NT opts for an idiomatic rendering of the text wherever this is deemed necessary. The translations are accompanied by brief introductions, headings for pericopes, and explanatory notes at the foot of the pages. Also included are a general introduction to the NT, a 66-page glossary of key NT concepts, and a chronological table. The major principles underlying the translation are discussed in an article in *RazFe* 190 (922, '74) 342-352. Also, Mateos and Alonso Schökel answer questions about their translation in *RazFe* 192 (934, '75) 279-296.

A. PAUL, *L'impertinence biblique. De la signification historique d'un christianisme contemporain*, Collection théorème (Tournai: Desclée, 1974, paper 160 Bel. fr.), 124 pp. ISBN: 2-7189-0028-8.

After sketching the rise of biblical studies in the Catholic Church since *Divino Afflante Spiritu* (1943), the author discusses the Bible's place in the church and its relation to history. The second part focuses on the intertestamental period and its significance for theology, while the third part seeks to clarify the concept "church" in respect to the Bible. Paul is the author of *Écrits de Qumrân et sectes juives aux premiers siècles de l'Islam* (1969).

*Repertorium der griechischen christlichen Papyri. I. Biblische Papyri: Altes Testament, Neues Testament, Varia, Apokryphen*, ed. K. Aland, Patristische Texte und Studien 18 (Berlin—New York: de Gruyter, 1976, DM 158), xiv and 473 pp. ISBN: 3-11-004674-1.

The first part of this catalogue prepared at the Patristische Arbeitstelle in Münster presents descriptions of Greek Christian papyri under five major headings: corpora and collections, OT, NT, varia, apocrypha. Septuagint papyri have been included on the grounds that almost all of these are of Christian provenience. For each item this information is provided wherever possible: present location and designation, dates assigned by scholars, content, place of discovery, material condition (size, script, etc.), editions, and bibliography. A system of cross-references is employed, and an 81-page index is provided. In the foreword the editor announces the preparation of a second volume that will deal with literary Christian papyri.

G. SAVOCA, *Lettura esistenziale della parola di Dio. La nuova ermeneutica biblica* (Naples: Edizioni Dehoniane, 1974, paper 1,200 L), 126 pp. Bibliography.

The first part is a systematic presentation in which the "new hermeneutic" is defined, its philosophical and theological origins are delineated, and its impact on Protestant and Catholic theology is examined. The second part provides examples



of existential hermeneutic as applied to Gen 2—3 and Rom 5:12-21, the NT witnesses to the resurrection of Christ, Isa 7:1—8:8, Mt 5:32 (19:9) and Ez 20:37, Jonah, and the Psalms (especially Ps 8). There is a brief preface by A. Marranzini.

J. SCHREINER (ED.), *Introducción a los métodos de la exégesis bíblica*, Biblioteca Herder, Sección de Sagrada Escritura 138 (Barcelona: Herder, 1974, paper), 416 pp. ISBN: 84-254-0902-0 (cloth), 84-254-0903-9 (paper).

Originally published in German as *Einführung in die Methoden der biblischen Exegese* (1971), this volume presents eleven articles explaining various aspects of biblical exegesis. Of relevance to the NT field are the contributions by J. B. Bauer on the history of NT exegesis, K. Lehmann on the hermeneutical horizon of historical-critical exegesis, E. Zenger on the practice of exegesis, Schreiner on textual criticism, A. Smitmans on the exegesis of Rev 14, H. Zimmermann on forms and literary genres in the NT, and K. Müller on the Qumran writings and on the manuscripts and editions of extrabiblical literature from Qumran. On OT matters there are two articles by Schreiner and one by Zenger. A 24-page glossary of technical terms (compiled by G. Dietrich and D. A. Wolf) concludes the volume.

H. J. SCHULTZ (ED.), *Sie werden lachen – die Bibel. Überraschungen mit dem Buch* (Stuttgart—Berlin: Kreuz, 1975, paper DM 24.80), 238 pp. ISBN: 3-7831-0466-1.

Twenty essays designed to uncover the different possibilities at hand in reading the Bible and to show how biblical interpretation is world-interpretation. The authors are described as Christians and Jews, agnostics and believers. Among them there are publicists, philosophers, literati, psychologists, scientists, historians, futurologists, and theologians. Of most relevance to NT study are the contributions of W. Jens on the Evangelists as authors and E. Käsemann on the gospel and the pious.

J. H. SKILTON (ED.), *Studying the New Testament Today*, The New Testament Student 1 (Nutley, NJ: Presbyterian and Reformed Publishing Company, 1974, paper \$5), viii and 198 pp. LCN: 74-21691.

———, *The New Testament Student at Work*, The New Testament Student 2 (Nutley, NJ: Presbyterian and Reformed Publishing Company, 1975, \$5), xiv and 258 pp. LCN: 75-24949.

These volumes inaugurate a series designed to assist students of the NT “in improving their knowledge and competence in the field and in becoming productive scholars.” The first volume has eight articles on NT themes: R. B. Gaffin, Jr. on contemporary hermeneutics and the study of the NT [§ 14-31], P. E. Hughes on the inspiration and authority of the Bible, N. B. Stonehouse on miracles (1961), W. Hendriksen on the beauty of Mt [§ 17-897], L. Morris on Luke and early catholicism [§ 17-965], R. B. Strimple on J. Knox’s Christology, E. B. Clowney on the final temple [§ 17-1111], and G. W. Knight III on the unity of the church. There are also nine items on studying and teaching the NT. The second volume has seven articles on NT themes: W. P. Armstrong on the witness of the Gospels (1904), H. M. Conn on the new quest for the historical Jesus (1969), J. G. Machen on the virgin birth of Christ (1951), S. M. Reynolds on the zero tense in Greek [§ 14-410], Skilton on Rom 9:5 in modern English versions, R. Strong on the second coming of Christ (1942), and R. Scharfe on significant periodical articles published during 1973-74. There are also seven items under the heading “the student at work.”

P. STUHLMACHER, *Schriftauslegung auf dem Wege zur biblischen Theologie* (Göttingen: Vandenhoeck & Ruprecht, 1975, paper DM 17.80), 187 pp. Indexed. ISBN: 3-525-53555-4.

Five essays (three published previously) on the present state of NT exegesis: past study on the NT and hermeneutic [§ 16-29], theses on methodology in contemporary exegesis [§ 17-814], historical criticism and the theological exposition of Scripture, confessing Jesus’ resurrection from the dead and biblical theology



[§ 18-831], and Evangelical interpretation of Scripture today. The author's *Der Brief an Philemon* (1975) recently inaugurated the *Evangelisch-Katholischer Kommentar zum Neuen Testament*.

*Le Symbole*, ed. J.-É. Ménard (Strasbourg: Faculté de théologie catholique, Palais Universitaire, 1975, paper 40 gld.), 164 pp.

Ten studies prepared for a colloquium sponsored by the Catholic and Protestant theological faculties at the University of Strasbourg in 1974 and published in *RevSciRel* 49 (1975) 3-161. Of most relevance to the NT field are the articles by P. Prigent on symbol in the NT [§ 19-989] and J.-É. Ménard on symbols and gnosis [§ 19-1160]. The other contributors are R. Mehl, G. Durand, M. Meslin, M. Mansuy, R. Sublon, T. Chary, J. Ladrière, and P. Ricoeur. The book is distributed by E. J. Brill of Leiden.

P. VIELHAUER, *Geschichte der urchristlichen Literatur. Einleitung in das Neue Testament, die Apokryphen und die Apostolischen Väter* (Berlin—New York: de Gruyter, 1975, DM 68), xx and 813 pp. Bibliographies. Indexed. ISBN: 3-11-002447-0.

The material in this introduction to early Christian literature is presented according to this pattern: Pauline corpus, the Synoptic Gospels and Acts, the Johanne circle, apocalypses, the later letters (*1 Clement*, Ignatius, Polycarp), fictitious letters (Jas, 1 Pet, etc.), apocryphal Gospels, apocryphal acts of the apostles, church rules and cultic material (e.g. *Didache*, *Odes of Solomon*), and the end of primitive Christian literature. For the individual writings, the author provides bibliographic information and discusses matters such as structure, authorship, date and place, destination, and purpose. The book is designed as an initiation into the problems of research on early Christian writings; a complementary volume on the history of primitive Christianity by H. Koester is planned.

*What Bible Can You Trust?* (Nashville, TN: Broadman, 1974, paper \$2.50), 116 pp. LCN: 73-83828. ISBN: 0-8054-1126-7.

This book has four major parts: an essay on why there are so many English translations of the Bible, E. A. Nida's article on translating from Hebrew and Greek into English [from his book, *God's Word in Man's Language* (1952)], statements about the purpose and distinctiveness of 17 English translations, and remarks by 26 pastors and educators about which translations they use and why.

A. N. WILDER, *Theopoetic. Theology and the Religious Imagination* (Philadelphia: Fortress, 1976, \$4.95), vi and 106 pp. LCN: 75-36458. ISBN: 0-8006-0435-0.

Convinced that religious communication must overcome a long addiction to the discursive, the rationalistic, and the prosaic, the author makes a plea here for a theopoetic—doing more justice to the role of the symbolic and the prerational in the way we deal with experience. The six chapters treat theology and theopoetic; the recovery of the sacred; contemporary mythologies and theological renewal; traditional pieties and the religious imagination; ecstasy, imagination, and insight; and theopoetic and mythopoetic. Materials from W's articles in *The Christian Century* and *The Journal of Religious Thought* have been incorporated. Wilder is Hollis Professor of Divinity emeritus at Harvard Divinity School.

## GOSPELS—ACTS

W. BARCLAY, *The Gospel of Luke. Translated with an Introduction and Interpretation*, Daily Study Bible (rev. ed.; Philadelphia: Westminster, 1975, cloth \$6.25, paper \$3.45), x and 300 pp. LCN: 74-30042. ISBN: 0-664-21303-0 (cloth), and 0-664-24103-4 (paper).

In this new edition (1st ed., 1953; 2nd ed., 1956) errors in the text have been corrected, outdated references removed, and the base text changed to the RSV (though the author's own translations have been retained at the beginning of each



daily section). In his six-page introduction B terms Lk a universal Gospel in which all the barriers are down. The main part is a pericope-by-pericope exposition of the text.

F. BELO, *Lecture matérialiste de l'évangile de Marc. Récit – Pratique – Idéologie* (2nd ed., rev.; Paris: Cerf, 1975, paper 55 F), 415 pp. Bibliography.

Concerned with determining how to read and interpret Mk most adequately, this study begins with theoretical considerations on the concept of “mode of production” and then applies the concept to conditions in 1st-century Palestine. Particular attention is paid to the interrelation of economic, political, and ideological factors. The central part of the book is a pericope-by-pericope analysis of the Gospel in the light of the literary approaches of R. Barthes and J. Kristeva. Throughout, the author insists on the necessity of reading “Mark through Marx.” The final section attempts to work out a materialist ecclesiology and makes observations on themes like charity, hope, faith, demythologizing, and resurrection.

F. BELO, *Una lettura politica del Vangelo*, trans. L. Bimbi, Piccola collana moderna, serie biblica 25 (Turin: Claudiana, 1975, paper 2,400 L), 198 pp.

Originally published in Portuguese as *Uma leitura política do Evangelho* (1974), this volume approaches aspects of the NT from the perspective of “up-to-date Marxism.” Among the issues treated are the mode of production in 1st-century A.D. Palestine, the social significance of Mk, the political significance of Jesus, politics and economics, the kingdom of God, and the resurrection. There is an appendix on the church and capitalist property. A 28-page introduction by F. Torriani places B's works in their Marxist and Christian contexts.

H. BOJORGE, *La Figura de María a través de los Evangelistas*, Colección Evangelio y Vida (Florida, Argentina: Ediciones Paulinas, 1975, paper), 95 pp. Illustrated. Bibliography.

This volume studies the distinctive pictures of Mary presented by each Evangelist: the most ancient portrayal (Mk), the origin of the Messiah (Mt), Mary as witness of Jesus Christ (Lk), and the echo of the voice of God (Jn). The discussions focus on the exegesis of key passages and on the place of Mary in the Evangelists' theological perspectives.

F. H. BORSCH, *God's Parable* (Philadelphia: Westminster, 1976, paper \$3.50), x and 116 pp. LCN: 75-22443. ISBN: 0-664-24786-5.

The author of *The Son of Man in Myth and History* (1967) and *The Christian and Gnostic Son of Man* (1970) develops the themes of Christian faith found in the stories told by and about Jesus, shows how they were understood by his earliest disciples, and indicates how they are to be interpreted today. The major topics are the resurrection of Jesus, his preaching of the kingdom and the end time, his parables as events, his healings and teachings as acts of power, and his role as the expression of God's activity in the world. Borsch is now dean and professor of NT at Church Divinity School of the Pacific in Berkeley, CA.

J. BOWMAN, *The Fourth Gospel and the Jews. A Study in R. Akiba, Esther and the Gospel of John*, Pittsburgh Theological Monograph Series 8 (Pittsburgh: Pickwick, 1975, paper \$6.25), xii and 409 pp. Bibliography. Indexed. LCN: 75-40461. ISBN: 0-915138-10-7.

Bowman, who is also the author of *The Samaritan Problem* (1975), argues that the author of the Fourth Gospel sets out “to present another and better way than the path of nationalistic revenge as the biblical teaching in his day exemplified by the Book of Esther.” Not only does the Evangelist evoke literary allusions to the Greek Esther to make implied contrasts between his views and those of the OT book, but also he dares in effect to make claims for the canonicity of his own book that recall those argued by Rabbi Akiba and his colleagues for Esther. Among the



topics discussed are the "unknown" feast of Jn 5:1, feasts and banquets, the major characters in Jn and Esther, and Jn as a Christianized book of Esther superimposed on a Christianized Passover Haggadah pattern.

J. E. BRUNS, *The Forbidden Gospel* (New York—San Francisco—London: Harper & Row, 1976, \$5.95), 64 pp. LCN: 75-9315. ISBN: 0-06-061149-9.

Since gnosticism was in vogue at so early a date in the history of Christianity and since it represents a philosophy that has found favor again today, the author presents a "gnostic life of Jesus" constructed on the basis of the gnostic writings, the canonical Gospels, and other early Christian texts. There are three parts: an introduction on the relevance of gnosticism for understanding Jesus and primitive Christianity, the hypothetical Gospel tracing Jesus' career from conception to ascension, and explanatory notes on each major section of the life. Bruns is also the author of *The Christian Buddhism of St. John* (1971).

M. CLÉVENOT, *Approches matérialistes de la Bible* (Paris: Cerf, 1976, paper 29 F), 174 pp., fig., 2 maps.

The term "materialist" in the title is intended as the opposite of "idealist" and makes the point that the people of the Bible cannot be divorced from the economic, political, and ideological conditions of their times. Designed as an introduction for nonspecialists to the method employed in F. Belo's *Lecture matérialiste de l'évangile de Marc* (1974), this study begins by analyzing the social, economic, and political conditions in which the various books comprising the OT were produced. The second part is devoted to important aspects of Mk: its historical setting in Rome, its subversive character, topology and strategy, classes, the identity of Jesus, etc.

*Counterfeit or Genuine? Mark 16? John 8?*, ed. D. O. Fuller (Grand Rapids: Grand Rapids International Publications, 1975, paper \$3.50), 217 pp. LCN: 74-82807. ISBN: 0-8254-2615-4.

The main part of the volume is a condensed and edited version of J. W. Burgon's *The Last Twelve Verses of the Gospel According to St. Mark* (1871) in which he argued that Mk 16:9-20 was written by Mark and belonged to the autograph of the Gospel. Also included is Burgon's argument (published in 1896) that Jn 7:53—8:11 belonged to the autograph of Jn. There are also contributions by E. F. Hills on Burgon's achievements, S. Zwemer on Mk 16:9-20, and D. L. Brake on the preservation of the Scriptures.

F. COURTH, *Das Leben Jesu von David Friedrich Strauss in der Kritik Johann Evangelist Kuhns. Ein Beitrag zur Auseinandersetzung der Katholischen Tübinger Schule mit dem Deutschen Idealismus*, Studien zur Theologie und Geistesgeschichte des Neunzehnten Jahrhunderts 13 (Göttingen: Vandenhoeck & Ruprecht, 1975, DM 62), 317 pp. Bibliography. Indexed. ISBN: 3-525-87467-7.

Originally prepared as a doctoral dissertation under the direction of L. Scheffczyk and presented to the Catholic theological faculty at Munich in 1973, this study is primarily concerned with the critique of Strauss's *Das Leben Jesu* (1st ed., 1835-36) that was offered by the most speculatively gifted member of the Catholic Tübingen School, J. E. Kuhn (1806-87). The author's goal is to express anew the content and theological relevance of that memorable debate. After lengthy sections on Strauss and Kuhn and a brief survey of reactions by other members of the Catholic Tübingen School, C concludes that at the heart of the controversy were questions about the relations between idea and fact, saving truth and saving history, and believing and knowing.

F. DE LA CALLE, *Situación al servicio del Kerigma. (Cuadro geográfico del Evangelio de Marcos)*, Colección de Estudios del Instituto Superior de Pastoral, Universidad Pontificia de Salamanca 9 (Salamanca—Madrid: Instituto Superior de Pastoral, 1975, paper), 246 pp. Bibliography. Indexed. ISBN: 84-400-93179.

The revision of a doctoral dissertation presented to the Pontifical Biblical Insti-



tute in 1973, this study examines the geographical references in Mk in an effort to determine whether they were created by the Evangelist or whether they come from the pre-Markan tradition. The book is divided into four major parts: the desert and uninhabited places (1:1-13), the Sea of Galilee and the public ministry of Jesus (1:14—8:26), the way (8:27—10:52), and Jerusalem (11:1—16:8). De la Calle, who is also the author of *Respuesta bíblica al dolor de los hombres* (1974), concludes that Mark has transformed the topographical data in the tradition about Jesus into a “significant geography” (as opposed to a purely historical or purely symbolic one).

J. DUPONT, *Les Béatitudes*, Tome III: *Les Évangélistes*, Études bibliques (rev. ed.; Paris: Gabalda, 1973, paper), 743 pp. Indexed.

The author has expanded his 1954 study on the beatitudes to three volumes, the first of which deals with the literary problem of the Matthean and Lukan versions [NTA 3, p. 105] while the second is devoted to the four common beatitudes in the form that D regards as most original [NTA 14, p. 349]. The present volume is concerned with each Evangelist's understanding of the beatitudes in so far as this can be determined by detailed analyses of Lk 6:20-26 and Mt 5:3-12. The addressees, the relation of present and future, and the problem of wealth are discussed in the treatment of the Lukan version. The topics examined in the study of the Matthean version are Christian righteousness, the beatitudes of righteousness, the poor in spirit, the meek and the afflicted, and the three new beatitudes. Dupont concludes that Luke has reinterpreted the beatitudes in the light of Christ's sufferings, while Matthew is primarily interested in their relevance for Christian life.

R. A. EDWARDS, *A Theology of Q. Eschatology, Prophecy, and Wisdom* (Philadelphia: Fortress, 1975, \$11.95), xiii and 173 pp. Bibliography. Indexed. LCN: 75-13042. ISBN: 0-8006-0432-6.

This book is intended to be both a new interpretation of the Q source and a text useful in college and seminary classrooms. After preliminary remarks on the history of scholarship and the proper method for studying Q, the author describes the theology of the Q community under these headings: eschatology (definitely anticipating the arrival of Jesus as the Son of Man in the near future), prophecy (community members participate in prophetic activity, and their inspiration is Jesus), and wisdom (instructions for living righteously in the last days). Then there is a lengthy chapter in which the interaction of theological themes in each pericope of Q is studied. Edwards, who is also the editor of *A Concordance to Q* (1975), concludes that the use of Greek and the lack of influence from Pauline thought indicates that Q arose in Northern Palestine or Syria during the forties.

G. FERRARO, S.J., *L'“ora” di Cristo nel quarto vangelo*, Aloisiana 10 (Rome: Herder, 1974, paper 6,500 L), xiv and 338 pp. Bibliography. Indexed.

The first part studies the concept of time in the OT, Jewish apocalyptic, the Qumran scrolls, the Septuagint (especially Daniel), and Philo. The second part examines the occurrences of *hōra* in the Fourth Gospel under these headings: the tenth hour of the call of the disciples (1:35-39); the hour of wedding at Cana (2:1-11); the sixth hour (4:6; 19:14); the hour of true adoration (4:21-23), of resurrection (5:25-28), and life (4:52-53); *kairos* and *hōra* (7:1-13, 25-32; 8:12-20); the hour of the glorification of the Son of Man (12:20-36); the hour of Jesus' passage from the world to the Father (13:1); the term *hōra* in Jn 16; the hour of the glorification of the Son and the Father in Jn 17; and the term *hōra* in 19:25-27. Finally, after exploring the relations between *hōra* and the Christological titles used in the Fourth Gospel, the author concludes that the hour of Christ is the personalization of Johannine eschatology and a way of expressing the mystery of the Lord. There is a brief preface by D. Mollat, who directed F's doctoral dissertation at the Gregorian University.



E. FRANKLIN, *Christ the Lord. A Study in the Purpose and Theology of Luke-Acts* (Philadelphia: Westminster, 1976, \$10), xi and 241 pp. Bibliography. Indexed. LCN: 75-28162. ISBN: 0-664-20809-6.

The author maintains that Luke stood within the mainstream of early Christian eschatological expectations and that he used salvation history in the service of his eschatology rather than as a replacement for it. The six chapters deal with Luke's eschatology and the role of the ascension, his understanding of Jesus as the climax of God's activity in Israel, his attitude toward the Jews, his belief that the happenings described in Lk-Acts are the fulfillment of the eschatological expectations of the prophets, the response that Luke hoped to win (summoning Christians to wait for their Lord), and the Evangelist as a God-fearer before he embraced Christianity and as a companion of Paul. Franklin is now curate at Margate Parish Church in England.

W. W. GASQUE, *A History of the Criticism of the Acts of the Apostles* (Grand Rapids: Eerdmans, 1975, \$20), xii and 344 pp. Indexed. LCN: 75-9654. ISBN: 0-8028-3461-2.

The revision of a doctoral dissertation directed by F. F. Bruce and presented to the University of Manchester in 1969, this book attempts a fresh and independent study of 19th- and 20th-century scholarship on Acts. After introductory remarks on the pre-critical study of Acts, there are chapters on the *Tendenzkritik* of F. C. Baur and the Tübingen School, the critics of the Tübingen School, radical descendants of the Tübingen School, German criticism at the end of the 19th century, 19th-century British work on Acts, the defense of Luke as a historian, the American contribution, the influence of M. Dibelius, and Luke the historian and theologian in recent research. Gasque, who is associate professor of NT at Regent College in Vancouver, suggests that future researchers on Acts should recognize the methodological and theological biases of much past scholarship, the important contribution of "secular" historical research, the need for exegesis rather than speculation in solving critical problems, the complexity of the problems, and the close relation of Lk to Acts. The volume is also included as No. 17 in the series *Beiträge zur Geschichte der biblischen Exegese* published by Mohr-Siebeck of Tübingen. In the American edition the quotations in French and German appear in English in an appendix.

H. B. GREEN, C.R., *The Gospel according to Matthew in the Revised Standard Version*, New Clarendon Bible (New Testament) (London—New York: Oxford University Press, 1975, \$15.50), xiv and 264 pp., map. Bibliography. Indexed.

This volume replaces the old Clarendon Bible *Saint Matthew* (1936), which was written by F. W. Green, the present author's father. The design of the new volume follows that of the old except that the biblical text has been omitted. The 48-page introduction to Mt deals with sources, structure, background in 1st-century Judaism, historical setting, place in early Christianity, reception by the church at large, and Papias' testimony. The main part is a pericope-by-pericope commentary (general remarks followed by notes on points of detail) in which Mt is divided into two major sections: Jesus the Christ (1—10) and the Christ rejected and vindicated (11—28). There are detached notes on the kingdom of heaven, the Son of Man, Peter in Mt, Jesus and marriage, and the trial of Jesus.

P. GRELOT, *Écouter l'Évangile*, Lire la Bible 40 (Paris: Cerf, 1975, paper), 189 pp. Indexed.

Intended for groups and individuals as an aid in understanding key passages from the Gospels and Acts, this volume offers the texts in French according to the *Bible de Jérusalem* (rev. ed., 1973) along with brief exegetical and homiletical comments. The material is presented under these headings: the Sermon on the Mount, the prayer of Jesus, the hope brought to sinners, the preaching in parables, the infancy



of Jesus according to Lk 1—2, the identity of Jesus Christ, the time of the church, and the table of Christ. Grelot wrote the book in response to requests from the movement “La vie montante.”

P. GRELOT ET AL., *Joseph et Jésus*, Dictionnaire de Spiritualité (Paris: Beauchesne, 1975, paper 9.90 F), viii and 80 pp. Bibliographies.

This booklet presents the article “Joseph, époux de Marie” published in 1974 in the *Dictionnaire de Spiritualité*, Tome 8, fasc. LVII, cols. 1289-1323. The person of Joseph and his role in spirituality are discussed in five sections: Scripture (Grelot), patristics and the high middle ages (G. M. Bertrand), history of spirituality (R. Gauthier), liturgy and papal documents (Gauthier), and the cult of Joseph today (A. Solignac).

P. GUILBERT, *Il ressuscita le troisième jour*, Foi chrétienne (Paris: Centurion, 1975, paper), 261 pp. ISBN: 2-227-30013-2.

This book is concerned with the reality, modes of expression, and past and present understanding of the resurrection of Jesus. Among the major topics treated are concepts of death and afterlife in antiquity, the exaltation of Christ, Paul as witness to the risen Christ, the apparitions of Christ, the events of Easter morning, the historical character of the resurrection, the present-day articulation and significance of the resurrection, and the resurrection of the flesh. The book grew out of conferences and study-groups conducted by the author, who is a parish priest in Paris.

J. GUILLET, *Jésus Christ dans notre monde*, Collection Christus 39 (Paris: Desclée de Brouwer, 1974, paper), 257 pp.

This volume gathers together a series of articles published in *Christus* and other journals between 1963 and 1974. They are presented in three major sections: Jesus' ways of acting toward people and things (ten items), Jesus and revelation (five items), and his abiding significance (three items). Guillet is also the author of *Jésus devant sa vie et sa mort* (1971).

H.-P. HASENFRATZ, *Die Rede von der Auferstehung Jesu Christi. Ein methodologischer Versuch*, Forum Theologiae Linguisticae 10 (Bonn: Linguistica Biblica, 1975, paper DM 23.75), 271 pp. Bibliographies. ISBN: 3-87797-010-9.

Presented as a doctoral dissertation to the theological faculty of the University of Zurich in 1974, this study begins with general observations on speech and meaning and then focuses on the resurrection in the kerygmatic sketches of the NT (Mk, Paul, Q and Jn). The author observes that the notion of exaltation appears as the constant factor and the resurrection-kerygma as the variable in the early Christian tradition. The final part, which treats the superempirical assertion “Jesus Christ is exalted/rules” can be coordinated with the empirical and existential assertion “there exists (in the world) a certain type of righteousness that is traced back to Jesus Christ.” Both statements are equally significant according to the superempirical criterion of meaning.

J. H. HAYES, *Son of God to Superstar. Twentieth-Century Interpretations of Jesus* (Nashville, TN: Abingdon, 1976, cloth \$14.95, paper \$6.95), 255 pp. Bibliography. LCN: 75-30603. ISBN: 0-687-39092-3.

This volume describes a representative selection of 20th-century interpretations of the historical Jesus that range from traditional to radical. The fourteen chapters discuss Jesus in these terms: historical figure, the Christ of orthodoxy, apocalyptic visionary, constant contemporary, Jew from Galilee, proclaimer calling to decision, messianic Suffering Servant, political revolutionary, black Messiah, messianic schemer, founder of a secret society, Qumran Essene, sexual being, and creation of the early church. Hayes is visiting professor at the Candler School of Theology, Emory University, and at the Interdenominational Theological Center in Atlanta.



J. HEER, *Leben hat Sinn. Christliche Existenz nach dem Johannesevangelium*, Geist und Leben (Stuttgart: Katholisches Bibelwerk, 1974, paper DM 24), 228 pp. Bibliography. ISBN: 3-460-18051-X.

Taking the search for a meaningful life as the point of departure for Johannine theology, the author discusses faith as Jesus' invitation to those who are searching for meaning and new life as Jesus' offer to believers. Then the theme of new life in Jn is explored according to this pattern: its structures, the possibility of its being realized, the ways in which the invitation is passed on, and its character as meaningful life. Heer has served on the staff of Katholisches Bibelwerk since 1970.

*Itala. Das Neue Testament in altlateinischer Überlieferung*. Vol. III: *Lucas-Evangelium*, ed. A. Jülicher (2nd rev. ed.; Berlin—New York: de Gruyter, 1976, paper DM 260), viii and 282 pp. ISBN: 3-11-002255-9.

This volume concludes the revision of the A. Jülicher-W. Matzkow volumes of the Itala Synoptic Gospel texts [for Mt, see *NTA* 17, p. 246; for Mk, see *NTA* 15, p. 119]. Although the first edition of Lk was published in 1954, advances in editorial techniques and the resources now available at the Institut für neutestamentliche Textforschung in Münster have made revision both possible and necessary. Newly discovered materials have been incorporated. In the verse-by-verse presentation, the top line is the recension of the Itala made by Jülicher and the bottom line is the African version according to MS *e*. Aland's edition of Jn was described in *NTA* 8, p. 289.

A. JAUBERT, *Approches de l'Évangile de Jean*, Parole de Dieu (Paris: Seuil, 1976, paper), 189 pp. Bibliography. Indexed.

After tracing the formation of the Fourth Gospel from the preaching of John, son of Zebedee, to its final redaction near the end of the 1st century A.D., this book presents chapters on Johannine symbolism ("un univers de signes") in 4:4-42 and 18:26—19:42, the paradox of believing, and the Son in the world. Then there are studies on the Lamb of God in Jn 1:29, images of living water in Judaism contemporary with Jn, 1 Jn 5:6-8 ("the Spirit, the water, and the blood"), the title "Son of God," the divine name in Jn, and the relevance of Philo's writings for understanding Johannine thought. Jaubert is also the author of *La Date de la Cène* (1957) and *La notion d'Alliance dans le judaïsme* (1963) as well as editor of *Clément de Rome. Épître aux Corinthiens* (1971).

J. A. JAUREGUI, S.J., *Testimonio apostolado-misión. Justificación teológica del concepto lucano apóstol-testigo de la resurrección. Análisis Exegético de Act 1, 15-26, "Teología Deusto" 3* (Bilbao: Mensajero and Universidad de Deusto, 1973, paper), 253 pp. Bibliography. Indexed. LCN: 74-347586. ISBN: 84-271-0627-0.

After surveying recent research on the kerygma in Acts, the author examines the notion of "witness" in Lk-Acts and then presents a detailed exegetical analysis of Acts 1:15-26. Special attention is paid to the exegetical-theological solutions proposed regarding the intent of vv. 21-22. Jauregui concludes that the Twelve in the passage represent the eschatological reconstruction of Israel and the authority abiding in the church always. He expresses reservations about E. Käsemann's application of the term "early catholic" to this feature of Lukan theology.

O. KAISER, *In der Wahrheit leben. Perspektiven des Johannesevangeliums. Kritisch—theologisch—meditativ*, Der Christ in der Welt, VI. Reihe: Das Buch der Bücher, Band 9a/b (Aschaffenburg: Pattloch, 1975, paper DM 9), 272 pp. Bibliography. ISBN: 3-557-94162-0.

The first part attempts to open up the central contents of the Fourth Gospel as a necessary prelude to understanding its literary-theological character and its significance for preaching today. Special emphasis is placed on the Johannine notions of truth, revelation, and eschatology. The second part views Jn in the light of the basic problems of modern interpretation. In this section the significance and the limitations



of existential interpretation are given major consideration, and some general themes (faith, Easter, the Christ-event) are examined. Kaiser is also the author of *Die ersten drei Evangelien* (1970) in the same series.

H. C. KEE, *Aretalogies, Hellenistic "Lives," and the Sources of Mark. Protocol of the Twelfth Colloquy: 8 December 1974*, Protocol Series 12 (Berkeley, CA: Center for Hermeneutical Studies in Hellenistic and Modern Culture, 1975, paper), iv and 50 pp. LCN: 75-35043. ISBN: 0-89242-011-1.

Kee examines the miracles stories that are claimed to have served as prototypes for Mk, raises questions about the origins of aretalogical and biographical paradigms and their influence on Mk, and considers what likely gave specific shape to Mk and how the Evangelist used his sources. He concludes that the formal parallels between Hellenistic and Markan miracle stories do not lead to the conclusion that Mark presented Jesus as an apotheosized miracle worker. There are brief responses by D. Juel, C. Kannengiesser, A. B. Kolenkow, D. L. Tiede, and M. Smith, as well as a 14-page transcript of the discussion inspired by the paper. The volume can be ordered from the Center for Hermeneutical Studies, Graduate Theological Union, 2465 LeConte Avenue, Berkeley, CA 94709.

W. S. KISSINGER, *The Sermon on the Mount: A History of Interpretation And Bibliography*, American Theological Library Association Bibliography Series 3 (Metuchen, NJ: Scarecrow Press and the American Theological Library Association, 1975, \$12.50), xiii and 296 pp. LCN: 75-29031. ISBN: 0-8108-0843-9.

The first part traces in 35 sections the history of the interpretation of the Sermon on the Mount from the patristic period to the 20th century. The second part is a 148-page bibliography on Mt 5—7 that had its origin with the late W. H. Row, who for many years was an avid collector of books on the Sermon on the Mount. The bibliography has three sections: a list of texts in various languages, studies on the Sermon, and studies on the beatitudes. Kissinger is subject cataloguer in religion at the Library of Congress in Washington.

R. KYSAR, *The Fourth Evangelist and His Gospel. An examination of contemporary scholarship* (Minneapolis: Augsburg, 1975, paper \$4.95), 296 pp. Indexed. LCN: 75-22711. ISBN: 0-8066-1504-4.

This book attempts to summarize the major studies published since 1963 on the most significant questions in Johannine scholarship and to bring these studies into relationship with one another. Each part is centered about one major concern in the interpretation of the Fourth Gospel. The first part (the Evangelist and his tradition) involves the questions of the origin and present literary condition of the document, while the second part (the Evangelist and his situation) is concerned with historical questions such as the originator of the Gospel, the date of his work, the most influential ideas, and the specific conditions occasioning the document. The third part (the Evangelist and his thought) deals with the Evangelist's view on Christology, eschatology, dualism, faith, the Spirit-Paraclete, the church, and the sacraments. Kysar concludes by listing the accomplishments of recent Johannine criticism (the recognition of traditional material, a community's document, in dialogue with the synagogue, radically Christocentric, etc.) and the vital questions remaining (contours of the traditional materials, character of the Jewish milieu, need for new categories of thought, relation of theological analysis to the most recent literary and historical criticism).

A. LOISY, *The Gospel and the Church*, ed. B. B. Scott, *Lives of Jesus* (Philadelphia: Fortress, 1976, paper \$9.95), lxxiii and 277 pp. Bibliography. LCN: 75-13050. ISBN: 0-8006-1274-4.

A reprint of C. Home's translation (1903) of L's now classic reply to Harnack's *Das Wesen des Christentums* (1900). The major topics treated are the sources of the Gospels, the kingdom of heaven, the Son of God, the church, Christian dogma,



and Catholic worship. For this new edition, Scott has prepared a 63-page introduction in which he focuses on Loisy's relation to modernism and the significance of his debate with Harnack.

M. MEES, *Ausserkanonische Parallelstellen zu den Herrenworten und ihre Bedeutung*, Quaderni de "Vetera Christianorum" 10 (Bari: Istituto di Letteratura Cristiana Antica, 1975, paper), 189 pp. Bibliography. Indexed.

The author of *Die Zitate aus dem Neuen Testament bei Clemens von Alexandrien* (1970) studies the extracanonical (mainly patristic) parallels to and versions of dominical sayings under five major headings: the prophetic demand (Mt 11:4-6/Lk 7:22-23; Mt 5:4-5; Mt 13:16-17/Lk 10:23-24; Mt 8:11-12/Lk 13:28-29; Mt 23:27-29/Lk 11:47-49; Mt 23:29-39; Mt 10:32-33/Lk 12:8-9), legal sayings and church rules (Mt 5:27-29; Mt 5:38-42/Lk 6:29-30), wisdom sayings (Lk 9:57-62/Mt 8:19-21), discipleship sayings (Mt 8:21-22/Lk 9:59-60), and I-sayings (Lk 12:49). Mees is concerned with both the meaning of the sayings in the NT and the new interpretations that they received in the tradition.

M. F. OLSHOORN, *The Jewish Background and the Synoptic Setting of Mt 6,25-33 and Lk 12,22-31*, Studium Biblicum Franciscanum, Analecta 10 (Jerusalem: Franciscan Printing Press, 1975, paper), 88 pp., folding chart. Bibliography.

After examining the common tradition and the editorial variations in Mt 6:25-33 and Lk 12:22-31 (the sayings about the birds of the air and the lilies of the field), the pericope is examined under these headings: anxiety and the final events (Mt 6:25; Lk 12:22-23), different kinds of Jewish wisdom (Mt 6:26-30; Lk 12:24-28), and confronting the eschaton (Lk 12:29-31; Mt 6:31-33). Olsthoorn discerns a chiasmic structure underlying the passage and observes that its center of gravity lies not in the old and familiar Jewish sayings of the midpoint (Mt 6:27-29; Lk 12:25-27) but rather in the outermost sayings in which a new proclamation takes place.

A. ORY, *Een omstreden jeugd. Jezus' jeugdverhalen in het licht van de functionele exegese* (Borgloon: A. Ory, 1974, paper 120 Bel. fr.), 248 pp. LCN: 74-346231.

———, *De derde dag verrezen. De paasverhalen in het licht van de functionele exegese* (Borgloon: A. Ory, 1975, paper), 326 pp.

In the introduction to the first book, the author explains in detail what he means by "functional exegesis" and how he sees it as a possible way of overcoming the dilemma of "historical report" or "edifying legend" with respect to Gospel stories. The main part is a pericope-by-pericope exposition of the infancy narratives according to Matthew ("a brilliant manipulator of Scripture") and Luke ("the historian"). In the introduction to the second book, Ory discusses the methodology adopted by E. Schillebeeckx in his *Jezus, het verhaal van een levende* (1974). The major chapters deal with the origin of Easter faith, the possibility of a legendary origin of the Easter accounts, historical reports, and Easter faith in the primitive church. Both books are available from the author at 84, Tongeresteenweg, 3840 Borgloon, Belgium.

S. PANCARO, *The Law in the Fourth Gospel. The Torah and the Gospel, Moses and Jesus, Judaism and Christianity according to John*, Supplements to Novum Testamentum 42 (Leiden: Brill, 1975, 128 gld.), xvii and 571 pp. Indexed. ISBN: 90-04-04309-8.

An abridged version of a doctoral dissertation directed by J. Gnllka and submitted to the theological faculty of the University of Münster in 1972, this study attempts to determine the meaning and function given to the Law by John and the precise role it plays in the theological structure of his Gospel. The major parts deal with the Law as a norm that the Jews vainly try to use against Jesus in order to judge and condemn him, the Law as testifying against the Jews and in favor of



Jesus, the trial before Pilate as the denouement of Jesus, the trial before Pilate as the denouement of Jesus' confrontation with the Jews and their Law, and the metamorphosis of "nomistic termini" and the transferral of symbols for the Law to Jesus. After an analysis of Jn 1:17, the author reaches the general conclusions that the relationship between Jesus and the Law is a basic question in Jn and that Bultmann's contention that *nomos* plays an extremely minor role in the Fourth Gospel is a misrepresentation.

N. PERRIN, *Jesus and the Language of the Kingdom. Symbol and Metaphor in New Testament Interpretation* (Philadelphia: Fortress, 1976, \$10.95), xiii and 225 pp. Bibliography. Indexed. LCN: 75-13045. ISBN: 0-8006-0412-1.

After remarks on the hermeneutical process in relation to the kingdom of God and the parables of Jesus, the author investigates the kingdom as seen in ancient Jewish literature, the message of Jesus, and Christian literature. The other major section is a review of modern interpretation of the parables: J. Jeremias, the New Hermeneutic, A. N. Wilder, R. W. Funk, D. O. Via, Jr., J. D. Crossan, and the SBL parables seminar. Perrin concludes "that in the proclamation of Jesus 'Kingdom of God' was used as a tensive symbol, and that it was used to evoke the myth of God acting as king." The author has expressed his earlier views on these matters in articles in *JournBibLit* [§ 18-762] and *JournRel* [§ 20-9].

R. PESCH AND R. KRATZ, *So liest man synoptisch. Anleitung und Kommentar zum Studium der synoptischen Evangelien I* (Frankfurt: Knecht, 1975, paper DM 14.80), 96 pp. Bibliography. ISBN: 3-7820-0337-3.

This volume, which inaugurates a commentary on the Synoptic Gospels that is designed for pastors, religious educators, and students, covers the pericopes in Mk 1:1—3:6 in the light of their canonical and extracanonical parallels. While it is keyed to the *Patmos-Synopse* (1968) edited by F. J. Schierse, directions are given for use with other Greek and German synopses in circulation. The expositions of the individual passages focus on redaction-critical and tradition-historical matters. Among Pesch's many books on the Synoptic Gospels are *Naherwartungen* (1968) and *Der Besessene von Gerasa* (1972), while Kratz is the author of *Auferweckung als Befreiung* (1973).

Z. SÁZAVA, *Vstaň a Choď. Obrázky z počátků křesťanství* (Prague: Blahoslav, 1974, paper 12 Kčs.), 132 pp. Bibliography. LCN: 75-578341.

The main part of this volume is a pericope-by-pericope exposition of Acts 1:1—13:4a, with special attention to the development of the primitive church. The last nineteen pages are devoted to 13:4b—28:31 and the role of Paul in Acts. There is also an eight-page introduction in which the nature of Acts, its theological purposes, and its date are discussed.

F. SCHLEIERMACHER, *The Life of Jesus*, ed. J. C. Verheyden, trans. S. McL. Gilmour, *Lives of Jesus* (Philadelphia: Fortress, 1975, paper \$14.95), lxii and 481 pp. Bibliography. LCN: 72-87056. ISBN: 0-8006-1272-8.

This volume makes available for the first time in English the series of lectures given four times between 1819 and 1832 and finally published in 1864 as *Das Leben Jesu* under the editorship of K. A. Rügenik. After offering introductory remarks on writing a life of Jesus, S discerns three major periods: before Jesus' public appearance, the public life until the arrest, and the time from the arrest to the ascension. The editor of the English version has prepared a 52-page introduction setting the book in its historical and theological context. The translator had completed the work before his death, but during the preparation of the volume some minor revisions (including the paragraphing and the division of unwieldy sentences) have been made.



R. SCHNACKENBURG, *Das Johannesevangelium. III. Teil: Kommentar zu Kap. 13—21*, Herders theologischer Kommentar zum Neuen Testament 4/3 (Freiburg—Basel—Vienna: Herder, 1975, DM 87), xvi and 477 pp. Bibliography. Indexed. ISBN: 3-451-17335-2.

The first two volumes were described in NTA 10, p. 423 and 16, p. 372 respectively. The material in Jn 13—21 is discussed according to this pattern: the last meal and the farewell speech (13—14), further farewell speeches (15—16), the prayer of the departing redeemer (17), the arrest of Jesus and the Jewish hearing (18:1-27), the trial before Pilate (18:28—19:16a), the passion (19:16b-42), Easter (20), and the redactional concluding chapter (21). There are excursuses on the Johannine Last Supper and its problems; the Paraclete and the Paraclete-sayings; the disciples, community, and church in Jn; and the disciple whom Jesus loved. A six-page essay on the abiding significance of the Fourth Gospel concludes the commentary.

P. SCHOONENBERG, *Wege nach Emmaus. Unser Glaube an die Auferstehung Jesu* (Graz—Vienna—Cologne: Styria, 1974, paper DM 9.80), 80 pp. ISBN: 3-222-10819-6.

The author, who is professor of dogmatic theology at the University of Nijmegen, wants to describe the content of resurrection faith in such a way that no unnecessary difficulties and obstacles are put in the way of its acceptance. The four chapters deal with the NT evidence regarding the resurrection, the experiences of the disciples, the event of the resurrection itself, and the implications of resurrection faith for people today.

E. SCHWEIZER, *The Good News According to Matthew*, trans. D. E. Green (Atlanta: John Knox, 1975, \$12.95), 573 pp. Indexed.

An English translation of the volume first published in the series *Das Neue Testament Deutsch* [NTA 18, p. 245]. In the introduction S describes the author of the Gospel as a Jewish Christian of the Syrian church after A.D. 70. The main part is a pericope-by-pericope exposition using as the base text *Good News for Modern Man* (1966). In an eight-page retrospect S presents his views on Matthew's understanding of Christology, Israel, the Law, the Christian community, and discipleship.

D. M. SMITH, *John*, Proclamation Commentaries: The New Testament Witnesses for Preaching (Philadelphia: Fortress, 1976, paper \$2.95), xiii and 114 pp. Bibliography. Indexed. LCN: 75-13046. ISBN: 0-8006-0582-9.

The first part of this account of John's witness as seen by contemporary scholarship discusses the distinctive character of the Fourth Gospel and its structure, while the second part focuses on the Evangelist's special perspectives on Jesus with reference to particular passages: the cosmic, eternal dimension (1:1-18), the past, historical dimension (chap. 9), and the present, Christian dimension (chap. 16). The third part is concerned with the historical origins of the Gospel, theological factors influencing the development of Johannine thought, and interpreting Jn today. Smith, who is the author of *The Composition and Order of the Fourth Gospel* (1965), is director of graduate studies and professor of NT interpretation at the Divinity School of Duke University.

K. STOCK, *Boten aus dem Mit-Ihm-Sein. Das Verhältnis zwischen Jesus und den Zwölf nach Markus*, *Analecta Biblica* 70 (Rome: Biblical Institute Press, 1975, paper 8,500 L or \$14.15), xxvii and 228 pp. Bibliography. Indexed.

The revision of a doctoral dissertation (directed by A. Vanhoye) presented to the Pontifical Biblical Institute in 1974, this book takes its title from Mk 3:14 ("he appointed twelve to be with him") and examines the relationship between Jesus and the Twelve in Mk. The first part focuses on the texts in Mk where the Twelve appear: 3:7-35; 4:10-25; 6:1-44; 9:33-50; 10:32-45; 11:11; 14:10, 20, 43; 14:17-50. The second part is concerned with the structural place of the Twelve within the



Gospel as a whole, while the third part offers synthetic observations on Jesus and the Twelve in Mk. Stock observes that, for Mark, the Twelve belong to the newness inaugurated by Jesus' coming in that he wishes to act and remain present and accessible through the Twelve who were with him, recognized him, and were formed by him.

R. C. TANNEHILL, *The Sword of his Mouth*, SBL Semeia Supplements 1 (Missoula: Scholars Press, 1976, paper \$4.95; Philadelphia: Fortress), x and 224 pp. Bibliography. Indexed. LCN: 75-18948. ISBN: 0-8006-1501-8.

This study of the rhetorical and poetic form of Synoptic sayings argues that many of these sayings use a "deep rhetoric" to challenge the hearer's fixed structures of meaning and value and to inspire new action by awakening new insight. The first part discusses the importance of investigating the forceful and imaginative language of the Gospels, while the second part points to patterns and tensions in the Synoptic sayings. In the third (and major) part individual texts (e.g. Mt 6:25-33/Lk 12:22-31; Mt 5:39b-42; Mt 6:1-6, 16-18; Mk 7:15) are analyzed. Tannehill is also the author of *Dying and Rising with Christ* (1967).

A. A. TAVARES, *Estudo de Mt. 1,25 na tradicao patrística e nas perspectivas da exegese actual* (Rome: Universitas a S. Thoma Aq. in Urbe, 1972, paper \$5), 231 pp. Bibliography. Indexed.

Originally presented in 1972 as a doctoral dissertation (under the direction of J. Salguero) to the Pontifical University of St. Thomas Aquinas (Angelicum) in Rome, this study has been published also under the title *Da Mariologia à Cristologia* (Mt. 1,25) [NTA 20, p. 114].

M. TOLBERT, *Good News from Matthew. Volume 1* (Nashville, TN: Broadman, 1975, \$1.95), 128 pp. LCN: 75-2537. ISBN: 0-8054-1353-7.

Intended especially for teachers and preachers, this volume presents a pericope-by-pericope exposition of Mt 1:1—13:58. A brief, indented paragraph opens each section to summarize its content, and then the exposition focuses on the most important points in the passage. Tolbert has been professor of NT and Greek at New Orleans Baptist Seminary since 1961.

E. TROCMÉ, *The Formation of the Gospel According to Mark*, trans. P. Gaughan (Philadelphia: Westminster, 1975, \$12.95), viii and 293 pp. Bibliographies. Indexed. LCN: 75-15510. ISBN: 0-664-20803-7.

A translation of *La Formation de l'évangile selon Marc* [NTA 8, p. 469]. The four major chapters deal with the Evangelist and his sources, the aversions displayed by the Evangelist, the causes defended by Mark, and the two editions of the Gospel. Trocmé, who is professor of NT and president of the Université des Sciences Humaines at Strasbourg, argues to the existence of a proto-Mk (chaps. 1—13) written by a Greek-speaking Palestinian-Jewish Christian (probably Philip) ca. A.D. 50 at Caesarea. In this edition there is also a two-page bibliography of books on Mk published between 1963 and 1974.

J.-M. VAN CANGH, *La multiplication des pains et l'Eucharistie*, Lectio Divina 86 (Paris: Cerf, 1975, paper 38 F), 197 pp. Bibliography. Indexed.

Part of a doctoral dissertation presented in 1974 to the theological faculty of the Catholic University of Louvain, this study traces the tradition history of the multiplication of the loaves through these stages: Jesus, the Palestinian community, the Hellenistic community, and the final redactions. After preliminary chapters on the texts (Mk 6:30-44; Mt 14:13-21; Lk 9:10-17; Jn 6:1-15; Mk 8:1-10; Mt 15:32-39) and on the history of their exegesis, there are chapters on parallel accounts (Jewish, Hellenistic, OT), the eucharistic interpretation of the multiplication, the Markan structure of the account, and the history of its redactions. The author, now an assistant at Louvain, presented some of his views on the topic in an article in *RevBib* [§ 16-178].



B. VAN IERSEL, *Met betrekking tot Jezus* (Bilthoven: Ambo, 1974, paper 13.50 gld.), 206 pp. LCN: 75-576857. ISBN: 90-263-0268-1.

The author, who is professor of NT at the University of Nijmegen, has gathered together some of his previously published articles on Jesus. They are arranged under four major headings: Jesus of Nazareth before the forum of history (four items), Jesus of Nazareth in confessions and narratives (six items), what Jesus had to say (five items), and the conclusion (two items). Most of the articles focus on the meaning of specific NT texts.

A. WEISER, *Was die Bibel Wunder nennt. Ein Sachbuch zu den Berichten der Evangelien* (Stuttgart: Katholisches Bibelwerk, 1975, DM 29.80), 183 pp. Illustrated. ISBN: 3-460-31091-X.

Intended for a general audience and presented in the same format as G. Lohfink's *Jetzt verstehe ich die Bibel* (1974), this book explores the notion of Jesus' miracles as signs, discusses specific types of NT miracles (healings, exorcisms, nature miracles, resuscitations of the dead, accompanying phenomena, the resurrection), and evaluates extrabiblical miracle stories. Weiser, who teaches at the Theologische Hochschule in Vallendar, is the author of *Die Knechtsgleichnisse der synoptischen Evangelien* (1971).

R. WELCH, *Luke*, Beacon Bible Expositions 3 (Kansas City, MO: Beacon Hill Press, 1974, \$4.95), 223 pp. Bibliography. LCN: 75-328404.

Part of a twelve-volume series designed to "provide a systematic, devotional Bible study program for laymen and a fresh, homiletical resource for preachers," this book offers a pericope-by-pericope exposition of Lk according to this general pattern: Christ's birth and years in Nazareth (1:1—4:13), the Galilean ministry (4:14—9:50), the road to Jerusalem (9:51—19:27), and the closing days (19:28—24:53). Welch is chaplain of Point Loma College in San Diego.

## EPISTLES—REVELATION

D. BARSOTTI, *L'Apocalypse*, trans. E. de Solms (Paris: Téqui, 1974, paper, 36 F), 412 pp.

A French translation of *Meditazione sull'Apocalisse* (1966). After introductory remarks on history and prophecy, the author offers a meditative commentary on Revelation arranged according to this general pattern: the glory of Christ (1—3), the judgment (4—11), and creation in glory (12—22). A 68-page concluding section treats authorship (probably by the apostle and author of Jn) and literary genre, John's mystical experience as the norm of Christian mysticism, addressees (converts from Judaism), theology, the mystery of Christ, and the church.

R. BULTMANN, *Der zweite Brief an die Korinther*, ed. E. Dinkler, *Kritisch-Exegetischer Kommentar über das Neue Testament* (Göttingen: Vandenhoeck & Ruprecht, 1976, DM 44), 270 pp. Bibliographies. Indexed. ISBN: 3-525-51539-1.

Replacing the commentary on 2 Cor by H. Windisch (1924), this volume is based on the lecture notes prepared by Bultmann between 1940 and 1952. The author maintains that 1 Cor consists of two letters (A and B) and so designates the material in 2 Cor as C (2:14—7:4; 9:1-15; 10—13) and D (1:1—2:13; 7:5—8:24). The main part is a verse-by-verse explanation of the text, with special emphasis on linguistic and theological matters. Chaps. 8—9 are treated briefly in a six-page appendix. Dinkler has provided a foreword and a select bibliography of literature that has appeared since 1952.

R. W. DE HAAN AND H. VANDER LUGT, *Good News for Bad Times. A Study of 1 Peter* (Wheaton, IL: Victor Books, 1975, paper \$1.75), 156 pp. LCN: 75-6146. ISBN: 0-88207-719-8.

This pericope-by-pericope exposition of 1 Peter seeks to show "that suffering and sorrowing people need more than anything else to be instructed in the spiritual



realities of the Christian faith. They must recognize that they are pilgrims and strangers on their way to their eternal home." De Haan is president and teacher of Radio Bible Class, Grand Rapids.

M. DIBELIUS, *James. A Commentary on the Epistle of James*, rev. H. Greeven; trans. M. A. Williams; ed. H. Koester, *Hermeneia* (Philadelphia: Fortress, 1976, \$16.95), xxii and 285 pp. Bibliography. Indexed. LCN: 74-80428. ISBN: 0-8006-6006-4.

A translation of the 11th revised edition of *Der Brief des Jakobus* [NTA 9, p. 435] prepared by H. Greeven and published in the *Meyer Kommentar* series. The commentary endeavors to understand the letter of James as evidence for early Christian paraenesis and to explicate its problems in terms of the particular presuppositions of this paraenesis, the way in which it was transmitted, and the way in which it combines Christian, Jewish, and Hellenistic elements. For this edition, the translator and the editor have incorporated the author's text-critical decisions and exegetical observations in their rendering of the Greek text. The bibliography has been brought up to date by the translator and includes additional items provided by Greeven for the most recent German edition. The volume follows the same general format used for the earlier contributions to the *Hermeneia* series [NTA 16, p. 377; 17, p. 250; 18, pp. 114-115; 19, pp. 394-395].

L. DI PINTO, S.J., *Volontà di Dio e legge antica nell'Epistola agli Ebrei. Contributo ai fondamenti biblici della teologia morale* (Naples: Gregorian, 1976, paper \$3), 107 pp. Bibliography.

This booklet presents parts (§§ 4-6, a section of § 7) of the fourth chapter of the author's doctoral dissertation on Heb 10 and its relevance for moral theology, which was directed by E. Hamel and A. Vanhoye and was accepted by the Gregorian University in Rome in 1975. The material here focuses on the relationship of the will of God, the OT Law, and the once-for-all sacrifice of salvation. More specifically, the four sections deal with Heb 10:9b, passing and abiding realities, the meaning of 10:10, and the offering of Jesus and the Spirit. The booklet is available from the author at Pontificia Facoltà Teologica dell'Italia Meridionale, Sezione "S. Luigi," Via Petrarca 115, 80122 Napoli, Italy.

J. W. DRANE, *Paul: Libertine or Legalist? A Study in the Theology of the Major Pauline Epistles* (London: SPCK, 1975, £6.50), xiv and 194 pp. Bibliography. Indexed. ISBN: 0-281-02864-8.

Based on research undertaken in preparing a doctoral dissertation (directed by F. F. Bruce) accepted by the University of Manchester in 1972, this book studies the development of Pauline thought in Gal, 1-2 Cor, and Rom and the relationship between the theology of the apostle and that of his opponents. After analyses of Gal and 1-2 Cor, the author identifies the opponents in Galatia as Judaizers and those in Corinth as a gnostic element (1 Cor) and as Jewish Christians (2 Cor). A discussion of theological diversity in the Pauline correspondence leads to the conclusion that Paul was neither a libertine nor a legalist but rather one "whose main aim in life was to serve the One who had so radically affected his life on the Damascus road." There are appendixes on the argument of Gal, the date of Gal, the apostles, and the parties in Corinth. Drane is now lecturer in religious studies at the University of Stirling in Scotland.

H. J. FREDE (ED.), *Ein neuer Paulustext und Kommentar. Band II: Die Texte, Vetus Latina, Die Reste der altlateinischen Bibel, aus der Geschichte der lateinischen Bibel* 8 (Freiburg: Herder, 1974, paper DM 92), 413 pp. Indexed.

The first volume of this two-part publication appeared in 1973. This volume presents the *Vetus Latina* texts of the Pauline epistles (including Hebrews) found in Codex latinus medii aevi 1 (ca. A.D. 800) from the Hungarian National Museum in Budapest. Within the biblical texts there are pieces of an anonymous commentary that probably originated between A.D. 396 and 405 in the vicinity of Aquileia. The



main part of the book presents the Latin text of the whole work along with one apparatus listing variants from other MSS and a second apparatus indicating important biblical passages, sources, and testimonies. Frede is also the editor of *Altlateinische Paulus-Handschriften* (1964) for the same series.

A. GEIGER, *Bilder letzter Wirklichkeit. Die Offenbarung des Johannes*, Stuttgarter Kleiner Kommentar – Neues Testament 18 (Stuttgart: Katholisches Bibelwerk, 1974, paper DM 8.40), 105 pp. ISBN: 3-460-15186-2.

In the 19-page introduction matters such as authorship, literary character, structure, and theology (history, future of the cosmos, Christology) are discussed. The main part is a pericope-by-pericope exposition presented according to this general pattern: foreword (1:1-8), preparation of the community (1:9—3:22), the Lord and the judge (4:1—5:14), beginning of the divine plan (6:1—8:5), the rousing of humanity (8:6—11:18), Satan's battle against the kingdom of God (11:19—14:5), the judgment (14:6—20:15), new heaven and new earth (21:1-8), the fulfillment (21:9—22:5), and conclusion (22:6-21). A two-page list of questions about Rev is also included.

H. GOLDSTEIN, *Paulinische Gemeinde im Ersten Petrusbrief*, Stuttgarter Bibelstudien 80 (Stuttgart: Katholisches Bibelwerk, 1975, paper DM 16), 119 pp. Bibliography. Indexed. ISBN: 3-460-03801-2.

An abbreviated version of the second part of the author's doctoral dissertation (directed by W. Thüsing) presented to the Catholic theological faculty at the University of Münster in 1974, this study views the understanding of the Christian community in 1 Pet as a practical development of Paul's ecclesiology. After discussing charisms, functions, and offices in 1 Pet (especially 4:10-11; 5:1-4) and presenting an overview of the theology of the Christian community in the epistle, G compares the notion of church in 1 Pet with those in Paul's letters, Ephesians, and the Pastorals, and then situates 1 Pet within the development of early Christian ecclesiology. Goldstein has presented some of his views on the church in 1 Pet in two recent articles in *BibLeb* [§§ 19-201, 705].

W. M. GREATHOUSE, *Romans*, Beacon Bible Expositions 6 (Kansas City, MO: Beacon Hill Press, 1975, \$4.95), 224 pp. Bibliography. LCN: 75-328403.

Greathouse, who is president of Nazarene Theological Seminary in Kansas City, MO, and general editor of the series (with W. H. Taylor), presents a pericope-by-pericope exposition of Romans according to this pattern: introduction and theme (1:1-17), the wrath and the righteousness of God (1:18—5:11), God's eternal purpose in Christ (5:12—11:36), and practical applications (12:1—16:27).

L. GRIFFITH, *Ephesians: A Positive Affirmation. The Ephesian Letter Today* (Waco, TX: Word, 1975, \$5.95), 173 pp. LCN: 75-3638.

In the introduction the author characterizes the writer of Ephesians as a person with firm, unapologetic, often uncompromising convictions ("He doesn't engage in dialogue; he proclaims the everlasting gospel"). The volume presents the substance of three series of sermons preached over a twelve-month period at Deer Park United Church in Toronto: such is the gospel (1:1—3:21); live up to your calling (4:1—6:9); and the whole armor of God (6:10-20).

R. H. GUNDRY, *Sōma in Biblical Theology. With Emphasis on Pauline Anthropology*, Society for New Testament Studies Monograph Series 29 (Cambridge—London—New York—Melbourne: Cambridge University Press, 1976, \$25), xii and 267 pp. Bibliography. Indexed. LCN: 75-22975. ISBN: 0-521-20788-6.

The first part examines the use of *sōma* in extrabiblical literature, the Septuagint, and the NT (especially 1 Cor 6:12-20) and concludes that "*sōma* refers to the physical body in its proper and intended union with the soul/spirit" and "does not mean 'whole person.'" The second part studies *sōma* in the framework of anthropological duality as seen in classical Greek thought, the Judaism of NT times, the



NT outside Pauline literature, the OT, and Pauline literature. The final section develops the theology of *sōma* meaning "physical body" in relation to death and resurrection, human existence, sin and salvation, individuality and solidarity, and the church as the body of Christ. The primary focus of interest is Paul's theology. Gundry is also the author of *The Use of the Old Testament in St. Matthew's Gospel* (1967).

J. JEREMIAS AND A. STROBEL, *Die Briefe an Timotheus und Titus. Der Brief an die Hebräer*, Das Neue Testament Deutsch 9 (Göttingen: Vandenhoeck & Ruprecht, 1975, paper DM 22.80), iv and 269 pp. Bibliographies. Indexed. ISBN: 3-525-51327-5.

The first part of this 11th revised edition of the volume presents Jeremias's reworking of his commentary on the Pastorals. He argues that Paul stands behind these letters and points to the contributions of secretaries in composing the Bar Kochba letters as a helpful analogue. The main part consists of a pericope-by-pericope exposition. Excursuses are interspersed throughout. The second part is Strobel's entirely new commentary on Hebrews, which replaces H. Strathmann's contribution to the series. Hebrews is described as the product of a Jewish Christianity that understood the Christ-event apocalyptically but expressed itself in Hellenistic terms. There are excursuses on the problem of second penance in 6:6, the possibility of gnostic material in 7:3, the understanding of chap. 11, and the concept of faith in the epistle.

K. KERTELGE, *Carta a los Romanos*, trans. C. Gancho, El Nuevo Testamento y su mensaje 6 (Barcelona: Herder, 1973, paper), 246 pp. ISBN: 84-254-0852-0.

The Spanish version of *Der Brief an die Römer* (1971), which appeared in the *Geistliche Schriftlesung* series. After introductory remarks on the objective and the theme of the epistle, the author presents a pericope-by-pericope exposition of the text. Four major parts are discerned in the letter: the righteousness of God revealed in the gospel (1:18—4:25), the new development of justification (5:1—8:39), Israel (9:1—11:36), and Christian conduct (12:1—15:13). Kertelge is also the author of *Gemeinde und Amt im Neuen Testament* (1972).

M. B. KURIAKAKĒ, *Hē pros Rōmaious Epistolē. Keimeno — Metaphrasē — hermēneutikai sēmeiōseis* (Athens: Privately published, 1974, paper), 240 pp.

After brief remarks on the purpose, date, and place of composition, this volume presents a verse-by-verse exposition of Romans. For each verse, there is the text in ancient Greek, a paraphrase in modern Greek, and a commentary. The author is pastor of the First Hellenic Evangelical Church in Athens. The book is available from him at 50 Amaltas Ave., Athens 119, Greece.

L. LAFONT, *L'Apocalypse de Saint Jean. Texte intégral, annotations et références bibliques* (Paris: Téqui, 1975, paper 9 F), 86 pp. ISBN: 2-85244-032-6.

Aiming both to correct misconceptions regarding the book of Revelation and to aid readers in appreciating better its religious meaning, the author provides a pericope-by-pericope translation and commentary. The presentation is structured in this way: prologue (1:1-3), "what is" (1:4—3:22), "what will be" (4:1—22:16), and conclusion (22:17-21). The third major section is divided according to the various series of sevens in it, i.e. seven seals (4:1—8:1), trumpets (8:2—11:9), signs (12:1—16:21), phases of the fall of Babylon (17:1—19:10), phases of Christ's victory (19:11—21:1), and visions of renewal (21:2—22:16).

G. T. MONTAGUE, *Building Christ's Body. The Dynamics of Christian Living According to St. Paul*, Herald Scriptural Library (Chicago: Franciscan Herald, 1975, \$5.50), 121 pp. Bibliography. LCN. 75-14100. ISBN: 0-8199-0573-9.

The author's purpose is to discover the dynamics of Christian life according to Paul, and his method is to follow the chronology of Paul's life and ministry and the chronology of the Pauline letters. Thus there are chapters on Paul's conver-



sion, the Lord's coming (Acts 13:1—18:17; 1—2 Thes), imprisonment (Acts 18:18—19:40; Phil), the Spirit and the body (1—2 Cor), Christian freedom (Gal), the justice and love of God (Rom), Christ as the mystery of God (Acts 20—28; Col and Eph), and the appeal in the name of love (Phlm). Montague is also the author of *The Spirit and His Gifts* (1974).

E. F. PALMER, *Salvation by Surprise. Studies in the Book of Romans* (Waco, TX: Word, 1975, \$5.95), 198 pp. LCN: 75-10090.

Designed for personal and group study, this book aims to help the reader look behind the scenes and catch a glimmer of the intent, purpose, and excitement of Romans. After introductory observations, the epistle is discussed under these headings: credo (1:1-15), the credibility question (1:16-17), cumulative crises (1:18—3:20), cumulative grace (3:21—5:21), being a Christian (6:1—8:39), Israel—old and new (9:1—11:36), and strategy for the survival of the church (12:1—16:27). A study-discussion guide concludes the volume. Palmer is minister at First Presbyterian Church in Berkeley, CA.

A. T. ROBERTSON, *Paul the Interpreter of Christ*, A. T. Robertson Library II (Grand Rapids: Baker, 1976, paper \$2.95), 155 pp. ISBN: 0-8010-7638-2.

First published in 1921, this book is described as an attempt "to look at various angles and corners in Paul's life and teaching that have a keen present-day interest." After chapters on Paul as the interpreter of Christ and the versatility of Paul, these aspects of Paul's life and teaching are discussed: the deity of Christ, lack of interest in sacraments, building up the church in Corinth, ecclesiastical independence, patriotism, missionary statesmanship, interest in young ministers, preaching in Thessalonica, pastoral work in Ephesus, and presence in Athens. Robertson was professor of NT interpretation at Southern Baptist Theological Seminary in Louisville, KY.

S. SABUGAL, *Análisis exegetico sobre la conversión de San Pablo. El problema teológico e histórico* (Barcelona: Herder, 1976, paper 500 pts.), xxxii and 278 pp., 8 plates, 3 figs., 5 maps. Bibliography. Indexed. ISBN: 84-254-1037-1.

The first part begins by examining Paul's autobiographical testimony concerning his conversion (Gal 1:1, 11-17; 1 Cor 9:1; 15:8-11; etc.) and then turns to the three accounts of the conversion in Acts (9:1-19a; 22:1-21; 26:4-18). The pre-Lukan tradition about the conversion is judged to have been based on Paul's own literary and oral testimony. The second part asks whether "Damascus" in the accounts refers to the city in Syria or to the region of Qumran and concludes that the latter is meant. Sabugal, who is also the author of *Christos. Investigación sobre la cristología joannea* (1972), has presented some of his views on the topic in a recent article in *Augustinianum* [§ 20-167].

E. SCHICK, *El Apocalipsis*, trans. A. E. Lator Ros, *El Nuevo Testamento y su mensaje* 23 (Barcelona: Herder, 1974, paper), 285 pp. ISBN: 84-254-0867-9.

The Spanish version of *Die Apokalypse* (1971), which appeared as part of the *Geistliche Schriftlesung* series. After introductory remarks on Revelation (genre, aim, time and place, etc.), the volume offers a pericope-by-pericope exposition according to this general structure: introduction (1:1-20), the seven letters (2:1—3:22), the future of the church until the end (4:1—22:5), and conclusion (22:6-21). Schick says that the central concern of Revelation is none other than that of Jesus' preaching in the Synoptic Gospels—the reign of God, its vicissitudes, and its triumph in history.

H.-J. VAN DER MINDE, *Schrift und Tradition bei Paulus. Ihre Bedeutung und Funktion im Römerbrief*, Paderborner Theologische Studien 3 (Munich—Paderborn—Vienna: Schöningh, 1976, paper DM 28), 221 pp. Bibliography. Indexed. ISBN: 3-506-76253-2.

Originally prepared as a doctoral dissertation under the direction of G. Schneider



and presented in 1974 to the Catholic theological faculty of the Ruhr-Universität at Bochum, this study explores the functions of Scripture and tradition in Paul's writings (especially Romans), what authority they have, and what their relation is to the gospel. The first part deals with Scripture and tradition in Romans by focusing on key texts (1:1-4; 3:1-26; 4:1-25; 9:30—10:13), while the second part examines Scripture and tradition in Galatians and 1 Corinthians (especially 11:23-25 and 15:3-5). The author concludes that in Romans Paul uses Scripture and tradition (1) to help in formulating his gospel (Christology and justification) and (2) as a common body of material to be interpreted authoritatively by the apostle.

A. VIARD, *Saint Paul. Épître aux Romains*, Sources bibliques (Paris: Gabalda, 1975, paper 125 F), 318 pp. Bibliography.

In his preface the author states that Romans was written to warn its readers against the dangers threatening their faith and to help them keep it intact. The introduction deals with content, authenticity and integrity, date, destination, aim, structure, and text. Five major sections are discerned: the cause and consequences of God's wrath (1:18—2:6), Jews and Gentiles (2:7—4:25), the certitude and conditions of salvation for believers (5—8), the history of Israel and God's fidelity to his promises (9—11), and the demands of the new life (12:1—15:13). The main part is a verse-by-verse exposition of the text. Viard is also the author of the commentary on Galatians (1964) in the same series.

M. WILCOCK, *I Saw Heaven Opened. The Message of Revelation*, The Bible Speaks Today (Downers Grove, IL: InterVarsity, 1975, paper \$3.95), 223 pp. LCN: 74-31845. ISBN: 0-87784-774-6.

Neither a commentary nor a volume of sermons, this exposition of the RSV text is structured around the eight major scenes in Revelation: the church in the world (1:9—3:22), suffering for the church (4:1—8:1), warning for the world (8:2—11:18), the drama of history (11:19—15:4), punishment for the world (15:5—16:21), Babylon the whore (17:1—19:10), the drama behind history (19:11—21:8), and Jerusalem the bride (21:9—22:19). Wilcock, who is vicar of St. Faith's Church in Maidstone, England, describes Revelation as "a gorgeous picture-book."

## BIBLICAL THEOLOGY

J. ALONSO DÍAZ, *Proceso de dignificación de la mujer a través de la Biblia. Leción inaugural* (Madrid: Universidad Pontificia Comillas, 1975, paper), 48 pp.

This booklet traces the gradual movement in the Bible toward greater dignity for women. There are sections on women in the OT world, the Gospels, and the Pauline epistles [see § 20-161], as well as discussions on Mary as the culmination of the movement and on access for women to the sacred ministries according to the Bible. Some of the material also appeared in an article in *RazFe* [§ 20-606].

K. BARTH, *The Doctrine of the Word of God (Prolegomena to Church Dogmatics, Being Volume I, 1)*, trans. G. W. Bromiley, Church Dogmatics (Edinburgh: Clark, 1975, £8), xx and 503 pp. Indexed. ISBN: 0-567-09013-2.

A new English translation of *Die Lehre vom Wort Gottes, I*. After introductory remarks on the task of dogmatics and on the necessity and possibility of dogmatic prolegomena, the book investigates the word of God as the criterion of dogmatics: church proclamation as the material of dogmatics, the word in its threefold form (preached, written, revealed), the nature of the word, its knowability, and its relation to dogma and dogmatics. The second part focuses on the revelation of God, especially in its trinitarian dimensions. Bromiley is also the translator of Kittel's *Theological Dictionary of the New Testament*.



J. E. CHURCH, *Every Man a Bible Student* (Exeter: Paternoster, 1976, paper £1.60), 127 pp. ISBN: 85364-189-7.

The revised and enlarged version of a book first published in 1938, this volume provides information for studying 47 major theological topics in the Bible (e.g. God, sin, Christ, repentance, faith). After a short description of the topic's basic meaning, there are references to key OT texts (in biblical order as far as possible) and to NT texts, leading up to the Christology (how Christ is fulfilled in it), and lastly the personal application (how it relates today to the reader). The author served as a medical doctor and preacher in East Africa for many years.

J. DE GOITIA, *La fuerza del Espíritu. Pneuma-Dynamis*, "Teologia – Deusto" 6 (Bilbao: Mensajero and Universidad de Deusto, 1974, paper), 252 pp. Bibliography. Indexed. ISBN: 84-271-086-X.

A revised version of a doctoral dissertation presented to the theological faculty of the Catholic University of Fribourg in 1952, this study aims to show how the Spirit is portrayed in the Bible as a dynamic and active force. The six chapters treat the doctrine of the *rûah* in the OT, the Spirit in the NT as a physical-psychological principle, the Spirit in relation to Christ, the Spirit and the apostles, the Spirit in Christian life, and the divinity and personality of the Spirit. In a 16-page appendix the author comments on recent research on the topic and pays special attention to I. Hermann's *Kyrios und Pneuma* (1961).

*Disputation and Dialogue. Readings in the Jewish-Christian Encounter*, ed. F. E. Talmage (New York: Ktav, 1975, cloth \$15, paper \$5.95), xix and 411 pp. Indexed. LCN: 75-25590. ISBN: 0-87068-284-9.

This anthology brings together 37 previously published essays (all now in English) on the encounter between Judaism and Christianity from antiquity to the present. The selections are arranged under five major headings: *verus Israel*; Messiah and Christ; Law and Gospel—Letter and Spirit; the scepter of Israel; and impasse, coexistence, and dialogue. Each section and each selection is preceded by a historical note that explains its background. Of special relevance to the NT field are M. Buber's response to G. Kittel (1936), J. Klausner on the Jewish and the Christian Messiah (1955), S. Schechter on the Law (1909), K. Stendahl on a new relationship between Judaism and Christianity (1967), and the editor's bibliographical essay on Jewish and Christian assessments of each other (1972). Talmage is a member of the department of Near Eastern Studies at the University of Toronto. There is a foreword by E. A. Synan, director of the Pontifical Institute of Mediaeval Studies.

*Gegenwart und kommendes Reich. Schülergabe Anton Vögtle zum 65. Geburtstag*, ed. P. Fiedler and D. Zeller, Stuttgarter Biblische Beiträge (Stuttgart: Katholisches Bibelwerk, 1975, paper DM 42), 189 pp. Bibliography. Indexed. ISBN: 3-460-00061-9.

Eleven articles by Vögtle's former students: M. Lattke on the Jewish pre-history of the Synoptic concept of God's reign, I. Maisch on Jesus' preaching of God's reign, P. Wolf on the judgment and the kingdom according to John the Baptist and Jesus, L. Oberlinner on the place of the "end-sayings" (Mk 9:1; 13:30; Mt 10:23) in the eschatological preaching in the NT, Zeller on the coherence of the eschatology in Q, J. M. Nützel on hope and fidelity in Markan eschatology, Fiedler on the present and future of the *basileia* in Mt, H.-J. Michel on the presence of salvation and the future in Lk, G. Richter on present and future eschatology in Jn, Zeller on exegesis and systematic eschatology, and H. Gollinger on the kingdom/reign of God as a theme in religious education.

P. GRELOT, *Le monde à venir*, Croire et comprendre (Paris: Centurion, 1974, paper 18 F), 134 pp. Bibliography. Indexed. LCN: 74-193420. ISBN: 2-227-30100-7.

What does the Bible have to say about "the world to come"? The first part



answers this question under three headings: the OT and the hope of Israel, the message of Jesus in relation to his experience of life with God, and the gospel of Jesus Christ proclaimed in the apostolic message. The second part deals with questions regarding the interpretation of the biblical data and the theological perspectives opened up by it. Grelot is professor at the Institut catholique de Paris.

J. HAINZ (ED.), *Kirche im Werden. Studien zum Thema Amt und Gemeinde im Neuen Testament* (Munich—Paderborn—Vienna: Schöningh, 1976, paper DM 38), 296 pp. Bibliography. Indexed. ISBN: 3-506-73902-6.

Thirteen studies on various aspects of ministry and church in the NT: F. Laub on Paul as founder of a Christian community in 1 Thes, J. Eckert on the presuppositions of Paul's apostolic authority, J. Herten on charism as a signal of Paul's theology of community, Hainz on the beginning of the offices of bishop and deacon and on office and transmission of office according to Paul, J. Ernst on the local church and the "great" church according to Phil and Eph, W. Bracht on discipleship and following in Mk, A. Sand on prophets, sages and Scripture interpreters in the Matthean community, H. Steichele on Spirit and office as building up the church in Acts, E. Kränkl on Paul and the witnesses of the resurrection according to Acts, Sand on the beginnings of coordinating different church orders according to the Pastorals, F. Schröger on the state of the church in 1 Pet, and G. Richter on elements contributing to building up the church in the Johannine writings. The volume is dedicated to the memory of Richter, who died on 28 August 1975.

*Jesus und der Menschensohn. Für Anton Vögtle*, ed. R. Pesch and R. Schnackenburg (Freiburg—Basel—Vienna: Herder, 1975, DM 72), 488 pp. ISBN: 3-451-17232-1.

Twenty-five studies on "Son of Man," prepared by Vögtle's friends and colleagues to mark his 65th birthday: P. Weimar on Dan 7, K. Müller on Son of Man in the Daniel-cycle, A. Deissler on Son of Man and the people of the saints of the Most High in Dan 7, M. Black on the Danielic Son of Man as the apotheosis of Israel, E. Schweizer on Son of Man and eschatological man in early Judaism, A. J. B. Higgins on "Son of Man" or "I" in Lk 12:8-9/Mt 10:32-33. H. Schürmann on Son of Man in Q, I. Broer on Mt 19:28, R. Pesch on Son of Man in the pre-Markan passion account, J. Gnllka on Mk 2:1-12, W. G. Kümmel on Jesus and the Son of Man in Mk 8:38 parr. and Lk 12:8-9/Mt 10:32-33, K. Kertelge on the serving Son of Man in Mk 10:45, F. Hahn on the parousia of the Son of Man in Mk 13, G. Schneider on the Son of Man in Lukan Christology, F. Mussner on the dwelling place of God and the Son of Man in Acts 6:8—8:2, S. Smalley on Jn 1:51 and the introduction to the Fourth Gospel, E. Ruckstuhl on the descent and exaltation of the Johannine Son of Man, C. K. Barrett on the flesh of the Son of Man in Jn 6:53, J. Riedl on Jn 8:28, R. Schnackenburg on the *Ecce homo* scene and the Son of Man, U. Wilckens on Christ as the Last Adam and the Son of Man, E. Grässer on Son of Man in Heb 2:6, E. Lohse on Son of Man in Revelation, K. Lehmann on the relation of exegesis as historical-critical science to dogmatic understanding, and O. Kaiser on research on the Son of Man and practical preaching.

R. P. MARTIN, *Worship in the Early Church* (Grand Rapids: Eerdmans, 1975, paper \$2.95), 144 pp. Indexed. LCN: 75-14079. ISBN: 0-8028-1613-4.

For this new edition [see *NTA* 10, p. 152 for the 1st edition] the author has corrected typographical errors and has added a three-page preface in which he discusses studies that have appeared over the past ten years. Intended as an introduction to what the NT teaches about early Christian principles and practices of corporate worship, the book deals with prayers and praises, hymns and spiritual songs, creeds and confessions, the ministry of the word, the collection, and the Gospel sacraments of baptism and the Eucharist. Martin now teaches at Fuller Theological Seminary in Pasadena.



D. G. MILLER, *Fire in Thy Mouth*, Notable Books on Preaching (Grand Rapids: Baker, 1976, paper \$2.95), 160 pp. Indexed. LCN: 54-5229. ISBN: 0-8010-5986-0.

A reprint of a 1954 publication. The book voices "the deep conviction that there can be no true or permanent spiritual recovery until the Bible gets back into a position of centrality in the modern pulpit." The five chapters deal with biblical preaching as redemptive event, the role of the Bible in preaching, the preacher as biblical interpreter, the values of biblical preaching, and the implications of biblical preaching. Miller, who served as president of Pittsburgh Theological Seminary, recently retired as pastor of the First Presbyterian Church in Laurinburg, NC.

*Ministères et célébration de l'eucharistie. Sacramentum I*, Studia Anselmiana 61 (Rome: Editrice Anselmiana, 1973, paper), 320 pp.

Six studies prepared for a colloquium held in 1973 in collaboration with the liturgical institute of the Athenaeum of St. Anselm in Rome: P. Grelot on the minister of the Eucharist in the early church, J. Dupont on the ministries of the developing church according to Acts, P.-R. Tragan on 1 Thes 5:12-13 and the organization of the church, C. Vogel on a ritual approach to the issue of the charismatic minister of the Eucharist, H. Schütte on the minister of the Eucharist outside of the apostolic succession, and C. Vagaggini on the possibilities and limits in recognizing non-Catholic ministers. The first four items appear in French, while the last two are in German and Italian respectively. There is a nine-page introduction by G. Békés, who is dean of the Athenaeum.

S. MUÑOZ IGLESIAS, *El Evangelio de María*, Cuaderno Palabra 27 (4th ed.; Madrid: Palabra, 1974, paper), 170 pp. LCN: 75-576480. ISBN: 84-7118-082-0.

This examination of NT evidence regarding the Mother of Jesus is structured according to this pattern: the five silences of Mary, the seven words of Mary, the eight words to Mary, Mary's attitudes, and attitudes toward Mary. The author has written extensively on the infancy narratives [see §§ 2-40; 3-86, 576; 18-98].

K. NIEDERWIMMER, *Askese und Mysterium. Über Ehe, Ehescheidung und Eheverzicht in den Anfängen des christlichen Glaubens*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 113 (Göttingen: Vandenhoeck & Ruprecht, 1975, cloth DM 45, paper DM 39), 267 pp. Bibliography. Indexed. ISBN: 3-525-53267-9.

This survey of the development of early Christian sexual morality has four major chapters: the eschatological moral critique of Jesus, traditions from Palestinian Jewish Christianity, traditions from the Jewish-Christian missionary endeavor (especially the Pauline and post-Pauline tradition), and communities in the process of "catholicizing." The author concludes that (1) the background of Christian sexual asceticism is to be found among the "heterodox" groups of post-biblical Judaism, (2) eschatology is the driving force of both Jesus' sharpening of the Law and his freedom toward it, (3) early Christian morality was forced to go beyond the contradiction between the principle of eschatology and that of reality, (4) the basic question was whether or not baptism demanded sexual renunciation, (5) the most decisive achievement was the rejection of the connection between baptism and sexual renunciation, and (6) the combination of eschatological and ascetical motives tended to produce a mixture of anxiety and freedom.

E. OSBORN, *Ethical Patterns in Early Christian Thought* (Cambridge—London—New York—Melbourne: Cambridge University Press, 1976, \$21), x and 252 pp. Bibliography. Indexed. LCN: 75-10040. ISBN: 0-521-20835-1.

After general remarks on the function of ethical patterns, there are chapters on the ethical thought found in the writings of the NT authors, Clement of Alexandria, Basil the Great, John Chrysostom, and Augustine. The themes of righteousness, discipleship, faith, and love are discussed in each chapter. The concluding section deals with the problems raised by the four patterns: natural law, history and dis-



cupleship, faith and philosophy, and situation ethics and Christian love. Osborn, who is also the author of *Justin Martyr* (1973), is professor of NT and early Christianity at Queen's College, University of Melbourne.

W. E. PHIPPS, *Recovering Biblical Sensuousness* (Philadelphia: Westminster, 1975, \$7.95), 192 pp. Indexed. LCN: 75-22348. ISBN: 0-664-20805-3.

The author of *The Sexuality of Jesus* (1973) begins this book by exploring two expressions of Hebrew holism as seen in the OT—dance and song (especially Canticles). Then he examines the emotional side of Jesus' personality and discusses the analogies between the sacraments instituted by Jesus and marital sexuality. The third part analyzes sensuous themes that are equally prominent in both the OT and the NT: *agapē*, the intimate senses and beauty, the kiss of love, and the sensuous Semitic paradise. A threefold thrust is found in each part: the sensuousness of an aspect of biblical religion, the way in which it became desensitized in church history, and some current efforts to resensitize it in the Christian community.

H. G. PÖHLMANN, *Wer war Jesus von Nazareth?*, Gütersloher Taschenbücher 109 (Gütersloh: Mohn, 1976, paper DM 9.80), 136 pp. ISBN: 3-579-03809-5.

Five important contemporary portraits of Jesus are discussed: the pious Jew (Jewish), the great man (humanist), the social revolutionary (Marxist), the antibourgeois (pop-generation), and the God-Man and redeemer (ecclesiastical). Each section has three major parts: information, sketch of problems, and concretion (with questions for discussion). Pöhlmann is director of the Studienstelle der Deutschen Evangelischen Arbeitsgemeinschaft für Erwachsenenbildung in Karlsruhe and adjunct professor of systematic theology at the University of Heidelberg.

K. H. SCHELKLE, *Theologie des Neuen Testaments IV, 2: Jüngergemeinde und Kirche*, Kommentare und Beiträge zum Alten und Neuen Testament (Düsseldorf: Patmos, 1976, DM 32.80), 208 pp. Bibliographies. Indexed: ISBN: 3-491-77449-7.

This installment concludes a project whose first volume was published in 1968 [see *NTA* 13, pp. 166-167; 18, pp. 121-122; 19, p. 402]. The topics discussed here are Jewish communities and the disciples' community, the disciples' community and the church, charism and office, offices, Peter, word, sacraments, baptism, meal, Israel and the church, and the church and the nations. Schelkle is professor of NT theology on the Catholic theological faculty at the University of Tübingen.

F. SPEDALIERI, S.J., *Maria nella scrittura e nella tradizione della chiesa primitiva. Vol. II: Studi e problemi. Parte II: I privilegi della Madre di Dio Redentore* (Rome: Herder, 1975, paper 3,200 L), 219 pp., plate. Indexed.

The first volume was described in *NTA* 6, p. 429, while the first part of the second volume was noticed in 13, p. 408. This part is concerned with the following issues: righteousness and original sin, righteousness and original sin in the patristic commentaries on Gen 3:15, Mary Immaculate in the thought of the Fathers, the assumption of Mary according to Scripture, the assumption of Mary and the belief of the primitive church, the doctrine of Mary as mediatrix up to the end of the 3rd century, the unity of the mystery of Christ and the universal mediation of Mary, and the Mother of the Living according to Vatican II.

D. WIEDERKEHR, *Perspektiven der Eschatologie* (Einsiedeln: Benziger, 1974, paper DM 36.80), 315 pp. Bibliography. ISBN: 3-545-22078-8.

This exploration of the theological ramifications of eschatology focuses on the Christ-event as eschatological occurrence, inner-historical and absolute future, open and determined future, the superimposition of times in Christian eschatology, the situation and function of the church "between the times," eschatological decision and the experience of the individual, eschatological realizations with respect to continuity and discontinuity, individual and corporate hope, and the eschaton as qualifier, critical principle, and dissolution of the present. Throughout, the author,



who is a Capuchin and professor of fundamental theology on the theological faculty at Lucerne, integrates NT material into his theological presentation.

F. M. YOUNG, *Sacrifice and the Death of Christ* (London: SPCK, 1975, paper £1.95), x and 150 pp. Indexed. ISBN: 0-281-02845-1.

This volume has developed out of a lecture series given for the general public in Birmingham in 1971 in which the author presented the conclusions of her Cambridge doctoral dissertation on the use of sacrificial ideas in Greek Christian writers from the NT to John Chrysostom. After observations on the importance of discussing sacrifice, Y examines the cultural setting in which Christianity developed in order to rediscover the meanings and connotations that sacrifice had then: different types of sacrifice, non-Christian attitudes, sacrifice in the early church, and the sacrifice of Christ. The second part explores the consequences for theology and the church today. Young, who is lecturer in biblical studies at the University of Birmingham, has expressed some of her views on the topic in a recent article in *ExpTimes* [§ 20-288].

### THE WORLD OF THE NEW TESTAMENT

*Aspects of Religious Propaganda in Judaism and Early Christianity*, ed. E. Schüssler Fiorenza, University of Notre Dame Center for the Study of Judaism and Christianity in Antiquity 2 (Notre Dame—London: University of Notre Dame, 1976, \$12.95), x and 195 pp. Bibliography. LCN: 74-27890. ISBN: 0-268-00578-8.

The seven essays in this volume were originally presented as lectures in a seminar on apologetics and mission in Judaism and early Christianity sponsored by the theology department of the University of Notre Dame. After an introductory article by the editor on miracles, mission, and apologetics, there are studies by D. Georgi on socioeconomic reasons for the "divine man" as a propagandistic pattern, W. A. Meeks on the divine agent and his counterfeit in Philo and the Fourth Gospel, L. H. Feldman on Josephus as an apologist to the Greco-Roman world as seen in his portrait of Solomon, H. D. Betz on Galatians as an early Christian apologetic "in defense of the Spirit," J. Goldin on the magic of magic and superstition in the Jewish tradition, and P. J. Achtemeier on Jesus and the disciples as miracle workers in the NT Apocrypha.

M. BOERTIEN, *Het joodse leerhuis van 200 vóór tot 200 na Christus* (Kampen: Kok, 1974, paper 9.75 gld.), 80 pp. Bibliography. Indexed. ISBN: 90-242-3126-4.

This discussion of Jewish education from 200 B.C. to A.D. 200 was delivered as a series of eight radio broadcasts in Holland in 1973. It treats the school as the continuation of Sinai, the matters taught, oral teaching, midrash as resistance literature, creative reinterpretation, exercises in intellectual ingenuity, the Torah and human speech, and divine revelation and human listening. Boertien, who is now professor at the University of Amsterdam, lived in Jerusalem for many years and served as secretary of the United Christian Council there.

A. BÖHLIG AND F. WISSE (EDS.), *Nag Hammadi Codices III,2 and IV,2. The Gospel of the Egyptians (The Holy Book of the Great Invisible Spirit)*, The Coptic Gnostic Library, Nag Hammadi Studies 4 (Grand Rapids: Eerdmans, 1975, \$27.50), xiv and 234 pp. Bibliography. Indexed. LCN: 75-316868.

This is the first installment of what is planned as an eleven-volume edition of the Nag Hammadi codices under the general editorship of J. M. Robinson. The introduction deals with the relationship between CG III,2 and CG IV,2 (independent translations of basically the same Greek text), the title (more properly "The Holy Book of the Great Invisible Spirit"), the content (composed in the 2nd or 3rd century A.D. but perhaps using traditions antedating Christian Gnosticism), and the presentations of praise. The main part consists of an edition of the Coptic text at the top of the pages and an English translation below. A forty-page commentary is also included. For Böhlig's German edition, see *NTA* 20, pp. 128-129.



M. DE JONGE (ED.), *Studies on the Testaments of the Twelve Patriarchs. Text and Interpretation*, *Studia in Veteris Testamenti Pseudepigrapha* 3 (Leiden: Brill, 1975, 96 gld.), ix and 329 pp. Indexed. ISBN: 90-04-04379-9.

Seventeen studies, five of them previously published, on various aspects of the *Testaments*. After H. J. de Jonge's survey of study from Roger Bacon to Richard Simon, there are eleven articles on textual criticism: H. J. de Jonge on the textual tradition [§ 17-1167], on the earliest traceable stage of that tradition, on the marginal fragments in MS *d* [§ 16-1057], on the library of Michael Choniates and the western tradition (1973), and on the history of MSS *k* and *b*; M. de Jonge on the Greek *Testaments* and the Armenian version, on textual criticism and the analysis of the composition of the *Testament of Zebulun*, and on the new *editio maior*; H. W. Hollander on the relationship between the two MSS from the Laura on Mount Athos; H. E. Gaylord, Jr. and T. Korteweg on the Slavic versions; and Korteweg on the transmission of the text. Finally, there are five articles on the so-called higher criticism of the *Testaments*: M. de Jonge on recent interpretations, on Christian influence [§ 6-300], on *Testament of Levi* 2—7 (1974), and on the translations of *Testament of Issachar* by B. Otzen and J. Becker; and Korteweg on the meaning of Naphtali's visions.

*Essays on the Nag Hammadi Texts. In Honour of Pahor Labib*, ed. M. Krause, *Nag Hammadi Studies* 6 (Leiden: Brill, 1975, 120 gld.), viii and 315 pp. Indexed. Bibliography. ISBN: 90-04-04363-2.

Twenty articles in honor of Labib on the occasion of his 70th birthday: J. Barns on Greek and Coptic papyri from the covers of the Nag Hammadi codices, A. Böhlig on the pluralism in the Nag Hammadi writings as illustrated by the treatment of Adam in *Three Steles of Seth* and *Gospel of the Egyptians*, A. Guillaumont on a citation of *Apocryphon of Ezekiel* in *Exegesis on the Soul*, J. Helderman on *anachōrein* and related terms in Philo and some gnostic tractates from Nag Hammadi, R. Kasser on citations of the great biblical prophets in the Coptic gnostic texts, M. Krause on the significance of the gnostic-hermetic manuscripts from Nag Hammadi, B. Layton on prolegomena to an edition of the Coptic *Hypostasis of the Archons*, J.-É. Ménard on the notion of resurrection in *Treatise on the Resurrection*, C. Oeyen on fragments of a Subachmimic version of *Treatise Without Title*, B. A. Pearson on antiheretical warnings in Codex IX, G. Quispel on genius and spirit in Valentinian gnosis and Jewish Christianity, J. M. Robinson on the construction of the Nag Hammadi codices, K. Rudolph on agreements between some Coptic gnostic texts and Mandaean texts, R. McL. Wilson on OT exegesis in *Exegesis on the Soul*, F. Wisse on the codicology of Codex III, and J. Zandee on *Teachings of Silvanus* as part of the Nag Hammadi writings and gnosticism. The last four items deal with exegetical problems encountered in Codex VII: K.-M. Fischer on *Paraphrase of Shem*, K.-W. Tröger on *Second Treatise of the Great Seth*, H.-M. Schenke on *Apocalypse of Peter*, and W.-P. Funk on *Teachings of Silvanus*. There is a brief word of greeting by the editor and a bibliography of the honoree's books and articles (compiled by V. Girgis).

*The Facsimile Edition of the Nag Hammadi Codices: Codex IV* (Leiden: Brill, 1975, 170 gld.), xvi pp., 96 plates. ISBN: 90-04-04352-7.

This volume provides photographs of the covers and the individual folios of Nag Hammadi Codex IV, which ranks along with Codices X and XII as the most fragmentary (though its reconstruction is, as in the case of Codex VII, facilitated greatly by the existence of parallel texts in other codices). It contains parts of *Apocryphon of John* and *Gospel of the Egyptians*. In a preface presented in Arabic and English on facing pages, J. M. Robinson describes the codex and provides bibliographic information. J. Brashler has edited the photographs, and F. Wisse has seen the volume through the press. The previous volumes in the series were described in NTA 17, pp. 126, 423; 18, p. 399; 19, p. 123.



K. E. FREITAG, *De dodezee rollen. De mystiek der Essenen en het Evangelie* (Deventer: Ankh-Hermes, 1974, paper 15 gld.), 124 pp. Bibliography. LCN: 74-318325. ISBN: 90-202-48170.

Intended as a mystical-esoteric interpretation of the Dead Sea scrolls, this study focuses on *1QH*, *1QS*, and *1QM* and discusses the teaching of the community, the community itself, its liturgy, and its organization. Then, there are chapters on the Law, the new covenant, eschatology, messianism, calendar reckoning, the God of righteousness, and the scrolls and the NT.

Y. GRANDJEAN, *Une nouvelle arétalogie d'Isis à Maronée*, Études préliminaires aux religions orientales dans l'empire romain 49 (Leiden: Brill, 1975, 68 gld.), xiii and 134 pp., 6 plates. Indexed. ISBN: 90-04-04337-3.

The publication of a Greek inscription found in 1969 at the site of ancient Maroneia, on the Aegean coast facing the islands of Samothrace and Thasos. After introductory remarks designed to situate the inscription in relation to recent studies on Isaic aretalogies, the author presents the Greek text and a French translation. The inscription has two major parts: the preamble, in which the author asks for Isis' aid in composing words of praise (1-15) and the praise itself, which makes known the *genos* of the deity (15-22) and the *aretai* (22-44). The main part of the book is a line-by-line commentary on the Greek text. Grandjean concludes that the aretalogy provides valuable information concerning the cult of the Egyptian gods at the end of the 2nd or beginning of the 1st century B.C.

P. C. HAMMOND, *The Nabataeans — Their History, Culture and Archaeology*, Studies in Mediterranean Archaeology 37 (Göteborg, Sweden: Åström, 1973, paper 100 Sw. kr.), 129 pp. Bibliography. ISBN: 91-85058-57-2.

This volume attempts to set the history and culture of the Nabateans into an objective perspective in order that their contributions and native genius may be better evaluated against the panorama of the Middle Eastern world from the 4th century B.C. to the fall of Petra in A.D. 107. The major chapters treat the Nabatean people, the monarchy and limits of Nabatene, Petra and other Nabatean sites, Nabatean commerce and technology, Nabatean art, religion, and Nabatean social structure. An appendix lists approximately 600 Nabatean sites. Hammond is associate professor of anthropology at the University of Utah in Salt Lake City.

S. K. HEYOB, *The Cult of Isis Among Women in the Graeco-Roman World*, Études préliminaires aux religions orientales dans l'empire romain 51 (Leiden: Brill, 1975, 64 gld.), xix and 140 pp. Bibliography. Indexed. ISBN: 90-04-04368-3.

Originally prepared as a doctoral dissertation (directed by T. P. Halton) at The Catholic University of America in Washington, this study first sketches the history of the cult of Isis and describes what Isis represented and what her essential attributes were. Then, it investigates the degree to which women participated in the organizational aspects of the cult, the views that women had of Isis and the features of her character that appealed most to them, and the morality of the cult. The author maintains that "while there were several reasons why women were more attracted to Isis than to other deities, they were involved in the cults less frequently than might be imagined and than has, indeed, been implied in some instances."

W. HORNBOSTEL, *Sarapis. Studien zur Überlieferungsgeschichte, den Erscheinungsformen und Wandlungen der Gestalt eines Gottes*, Études préliminaires aux religions orientales dans l'empire romain 32 (Leiden: Brill, 1973, 280 gld.), xix and 482 pp., 221 plates, 2 maps. Indexed. ISBN: 90-04-03654-7.

The revision of a doctoral dissertation directed by H. Drerup and presented to the philosophical faculty of the Philipps-Universität in Marburg in 1969. The first part focuses on the statue in the Alexandrian Sarapeum, which is traditionally connected with Bryaxis, and attempts to reconstruct what that statue may have looked like. The second part is a series of typological studies designed to shed light on the tradi-



tion of the Sarapis statue in Alexandria, while the third part is concerned with the relation of the Roman emperors (including Hadrian) to Sarapis and the Egyptian-oriental gods. The author concludes that Bryaxis created his masterpiece ca. 300 B.C. and that the Sarapis cult reached the peak of its influence during the 2nd century A.D. There are black-and-white photographs of 373 items and two maps illustrating the spread of the Sarapis cult.

G. J. F. KATER-SIBBES, *Preliminary Catalogue of Sarapis Monuments*, Études préliminaires aux religions orientales dans l'empire romain 36 (Leiden: Brill, 1973, 88 gld.), xlii and 230 pp., 34 plates, 2 maps. Bibliography. Indexed. ISBN: 90-04-03750-0.

This catalogue of Sarapis monuments in the Hellenistic and Roman world presents information (brief description, present location and inventory number, bibliography) concerning approximately 1,100 items. The material is presented according to geographical principles: Egypt from the Delta Nile up the river, isles, Asia Minor, Greece, Italy, Rome, North Africa, Spain, France, England, Germany, Danube countries, and museums. Black-and-white photographs of many items and a distribution map of Sarapis monuments are also included.

G. J. F. KATER-SIBBES AND M. J. VERMASEREN, *Apis, II. Monuments from Outside Egypt*, Études préliminaires aux religions orientales dans l'empire romain 48 (Leiden: Brill, 1975, 228 gld.), x and 108 pp., 212 plates, 11 figs., map. Indexed. ISBN: 90-04-04290-3, 90-04-04293-8.

A catalogue of archaeological evidence for the representation of the Apis-bull outside Egypt. In the preface the authors admit the difficulties involved in determining the exact provenience and the date of many items and in being certain whether the bull-figures really represent Apis. For each of the 287 items there is a material description, indication of the present location and inventory number, and bibliographic information. The items are presented according to their probable places of origin, though 167 of them must simply be classified under "provenience unknown." Photographs (some in color) of nearly every representation are provided in the plates. Vermaseren is the general editor of the series.

T. KLAUSER, *Gesammelte Arbeiten zur Liturgiegeschichte, Kirchengeschichte und Christlichen Archäologie*, ed. E. Dassmann, Jahrbuch für Antike und Christentum, Ergänzungsband 3·1974 (Münster: Aschendorff, 1974, DM 120), vi and 422 pp., 23 plates, 15 figs. Bibliography. ISBN: 3-402-07053-7.

Thirty-one articles published by the distinguished church historian between 1927 and 1969 are now presented in a single volume. They are placed under three major headings: liturgical-historical sources (five items); religious, liturgical, and church history (fourteen items); Christian archaeology and art-history (twelve items). Among the articles of most relevance to the NT field are those on the beginnings of the Roman bishop-lists (1931), the background and meaning of "baptize . . . in living water" in *Didache* 7.1-3 (1939), and the relation between the Christian cult of martyrs, the pagan cult of heroes, and the late Jewish reverence for holy people (1960). There is also an explanation of the vignette used on the title page of the *Jahrbuch* and its supplements as well as a sketch of the life of F. J. Dölger (1879-1940). A bibliography of K's writings is also included in this volume, which was published to mark his 80th birthday.

R. LE DÉAUT ET AL., *Le Judaïsme*, Dictionnaire de Spiritualité (Paris: Beauchesne, 1975, paper 18 F), x and 170 pp. Bibliographies.

First published in 1974 as an article in the *Dictionnaire de Spiritualité* (Tome 8, fasc. LVII-LVIII, cols. 1488-1564), this booklet has three major sections: sources and history from the return from exile to A.D. 135 (Le Déaut), basic themes of Jewish religious and spiritual life (A. Jaubert and Le Déaut), and the reign of Torah in post-biblical Jewish spirituality (K. Hruby).



J. LEIPOLDT AND W. GRUNDMANN (EDS.), *El mundo del Nuevo Testamento*, Vol. I: *Estudio historico-cultural* (541 pp., 1 map. ISBN: 84-7057-137-9); Vol. II: *Textos y documentos* (447 pp. ISBN: 84-7057-139-7); Vol. III: *Ilustraciones* (80 pp., 323 illustrations. ISBN: 84-7057-140-0), trans. L. Gil, Biblioteca Biblica Cristiandad (Madrid: Ediciones Cristiandad, 1973). Bibliography. Indexed. ISBN: 84-7057-137-0.

A translation of *Umwelt des Urchristentums*. The first volume presents nine major articles on various aspects of the NT world: H. Ristow on the political and social situation of the Roman empire in the 1st centuries B.C. and A.D., G. Haufe on popular Hellenistic piety and on the mysteries, G. Hansen on emperor worship and the idea of peace, Grundmann on the Jews of Palestine from the Maccabean revolt to the end of the Jewish War, H. Hegermann on Hellenistic Judaism, Hansen on philosophy, H.-M. Schenke on gnosis, and Grundmann on the history and message of primitive Christianity in its religious context. The second volume provides Spanish translations of 470 Jewish, Christian, Hellenistic, and Roman texts that serve to illustrate concretely the statements made in the first volume. The third volume contains 323 illustrations arranged according to geographical principles along with an introduction placing the items in their historical context.

L. I. LEVINE, *Caesarea under Roman Rule*, Studies in Judaism in Late Antiquity 7 (Leiden: Brill, 1975, 80 gld.), xvi and 297 pp., 2 maps. Bibliography. Indexed. ISBN: 90-04-04013-7.

The revised version of a doctoral dissertation directed by G. Cohen and M. Smith, this study begins with brief remarks on the history of Strato's Tower and then focuses on the history of Caesarea Maritima from its Herodian foundation to the mid-4th century. Chapters on the city in the 1st, 2nd, and 3rd-4th centuries respectively are followed by synthetic discussions of the Jewish, Samaritan, and Christian communities in Caesarea. Historical and archaeological sources are used throughout. Levine, who is also the author of *Roman Caesarea. An Archaeological-Topographical Study* (1975), concludes that prior to the imposition of Byzantine rule the Jewish and Christian "religious leaders may well have met and studied together, relationships were freer, with each community attracting many from the other."

S. LOFFREDA, *Guide de Capharnaum*, trans. A. Storme, Lieux saints de Palestine (Jerusalem: Franciscan Printing Press, 1975, paper), 88 pp., 53 figs. Bibliography.

After remarks on the identity and history of Capernaum, there are major sections on the house of St. Peter (archaeological and literary evidence) and on the synagogue (plan, chronology, architectural elements). There is an appendix on the Gospels and Capernaum. Photographs and drawings are interspersed throughout the text. Loffreda was co-director (with V. Corbo) of the excavations undertaken at Capernaum from 1968 to 1972.

S. LOFFREDA, *I Santuari de Tabgha*, Luoghi santi della Palestina (Jerusalem: Franciscan Printing Press, 1975, paper), 61 pp., 25 figs. Bibliography.

The director of the 1969 excavations at Tabgha and author of *Scavi di Et-Tabgha* (1970) now provides a brief guide to the site. After listing the most important dates connected with Tabgha and discussing its name and the witness to it by Etheria the pilgrim, the booklet has sections on the sanctuaries built there to commemorate the multiplication of the loaves, the primacy of Peter, and the beatitudes. Photographs and sketches are interspersed throughout the text. A French version (translated by A. Storme) is also available.

E. LOHSE, *The New Testament Environment*, trans. J. E. Steely (Nashville, TN: Abingdon, 1976, cloth \$12.95, paper \$6.95), 300 pp., 4 figs. Bibliography. Indexed. LCN: 75-43618. ISBN: 0-687-27945-3 (cloth), 0-687-27944 (paper).

An English version of *Umwelt des Neuen Testaments* [NTA 16, p. 132]. The French translation is entitled *Le milieu du Nouveau Testament* [NTA 18, p. 401].



Lohse, who was professor of NT at Kiel and Göttingen, is now bishop of the Evangelical Lutheran Church of Hanover, Germany.

G. LÜDEMANN, *Untersuchungen zur simonianischen Gnosis* (Göttingen: Vandenhoeck & Ruprecht, 1975, paper DM 22), 156 pp. Indexed. ISBN: 3-525-87351-4.

Prepared as a dissertation under the direction of G. Strecker and presented to the theological faculty at Göttingen in 1974, this study begins with a review of past research on Simonian gnosis and a survey of relevant sources. Then there are chapters on the divine reverence paid to Simon in Acts 8:5-24 as the oldest accessible tradition about him, the Helene/Ennoia figure, the soteriology of Simonian gnosis and its cultic roots, and non-authentic traditions about Simonian gnosis. Lüdemann sees the Simonians both as an example of a syncretistic group within the milieu of the NT and as an important reference point for the existence of gnosis during the period in which Christianity took shape.

E. H. MERRILL, *Qumran and Predestination. A Theological Study of the Thanksgiving Hymns*, Studies on the Texts of the Desert of Judah 8 (Leiden: Brill, 1975, paper 30 gld.), xii and 71 pp. Bibliography. Indexed. ISBN: 90-04-04265-2.

After introductory remarks on the setting of the Qumran *Hodayot* and an exegesis of selected predestinarian passages in them (especially 1.7-31; 3.19-25; 15.12-22), the author treats predestination in 1QH in relation to the themes of creation, revelation, and salvation. Merrill concludes that, for the Qumran covenanters, predestination provided a rationale as to why people chose "freely" as they did, but it did not contradict free will.

Y. MESHORER, *Nabataean Coins*. Qedem. Monographs of the Institute of Archaeology 3 (Jerusalem: Hebrew University, 1975, \$15), viii and 112 pp., 8 plates.

After introductory remarks on Nabatean history and on the historiography of Nabatean numismatics, this study traces the development of Nabatean coinage from the early 1st century B.C. to the early 2nd century A.D. The coins are discussed according to the reigns of the kings: Obodas II, Malichus I, Obodas III, Syllaeus, Aretas IV, Malichus II, and Rabbel II. There is also a 28-page catalogue of coins and photographs of many items. The volume is based on a doctoral dissertation (in modern Hebrew) directed by M. Avi-Yonah and presented to the Hebrew University in 1970.

A. MOMIGLIANO, *Alien Wisdom. The Limits of Hellenization* (Cambridge—London—New York—Melbourne: Cambridge University Press, 1976, \$11.95), viii and 174 pp. Bibliography. Indexed. LCN: 75-10237. ISBN: 0-521-20876-9.

This book is concerned with the cultural connections between Greeks, Romans, Celts, Jews, and Iranians in the Hellenistic period—especially how the Greeks came to know and evaluate non-Greeks in relation to their own civilization. The author, who is professor of ancient history at University College in London, maintains that the Greeks displayed a marked cultural (and linguistic) insularity when their own influence was at its greatest, but changed their attitudes toward other civilizations under the impact of becoming subjects of Rome. The substance of the book was presented as the Trevelyan Lectures at the University of Cambridge in 1973 and as the Flexner Lectures at Bryn Mawr College in 1974.

J. NEUSNER, *Eliezer Ben Hyrcanus. The Tradition and the Man, Part 1: The Tradition* (xx and 500 pp., 120 gld.); *Part 2: Analysis of the Tradition. The Man* (xiv and 528 pp., 120 gld.), Studies in Judaism in Late Antiquity 4 (Leiden: Brill, 1973). Indexed. LCN: 74-162107. ISBN: 90-04-03753-5 (Part 1), 90-04-03754-3 (Part 2).

This work continues the author's inquiry into the history of the rabbinic tradition in late antiquity. Here he aims to refine the form-critical structure and system developed in his previous research on Yohanan ben Zakkai and to offer some firm conclusions about Eliezer ben Hyrcanus, who (along with Joshua ben Hananiah)



stands as the first major figure after A.D. 70 in the preserved materials. The first part presents English translations (with brief comments) of the legal, historical and biographical, and exegetical and theological traditions about Eliezer. The second part analyzes the traditions with respect to their forms, attestations, and quality (best, better, fair, suppressed, poor) and then draws general conclusions about Eliezer (history, tradition, exegesis, legend). Neusner concludes that Eliezer carried on the tradition of Yohanan and that both preached total dependence on Israel's repentance and on fulfilling the requirements of the Law, not on a messianic war.

G. ORY, *A la recherche des Esséniens. Essai critique*, Cahier hors-série (Paris: Cercle Ernest-Renan, 1975, paper 20 F), 80 pp. Bibliography.

The first part of this book analyzes the witnesses concerning the Essenes that were available prior to 1947: Philo, Pliny the Elder, Josephus, Hegesippus, Hippolytus, Solinus, Porphyry, Epiphanius, Synesius, and *Damascus Document*. The second part, after reviewing the events surrounding the discovery of the Dead Sea scrolls, describes the content of some of the most significant documents from Qumran. The author concludes that only by relying on the points that the Dead Sea scrolls have in common with the other ancient sources and by ignoring the points of contradiction and divergence can the scrolls be attributed to the Essenes.

C. PERROT, *La lecture de la Bible dans la synagogue. Les anciennes lectures palestiniennes du Shabbat et des fêtes*, Publications de L'Institut de Recherche et d'Histoire des Textes, Section Biblique et Massorétique, Collection Massorah, Série I: Etudes Classiques et Textes 1 (Hildesheim: Gerstenberg, 1973, DM 96), x and 300 pp. Indexed. LCN: 75-556617. ISBN: 3-8067-0438-4.

Inaugurating a series under the general editorship of G. E. Weil, this study begins by defining the problems encountered in past research on the triennial cycle of OT readings used in Palestine. Then, on the basis of relevant sources, a comprehensive (though admittedly artificial) list of readings for 158 Sabbaths is presented as approximating the content of the lists current in the 5th and 6th centuries. In the section on the origin and development of Scripture reading in the synagogue, the author argues that select passages of the Torah were read before A.D. 70 in a septennial cycle, but after the Temple's destruction there was instituted a *lectio continua* in various three- and three-and-one-half-year cycles beginning in Tishri. The last part of the book lists the readings traditionally connected with the major Jewish festivals and shows how many of the liturgical themes (though not the synagogal rites) proper to these festivals can be traced back before 70.

G. QUISPÉL, *Gnostic Studies II*, Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul XXXIV, 2 (Istanbul: Nederlands Historisch-Archaeologisch Instituut in het Nabije Oosten, 1975, paper 120 gld.), vi and 307 pp.

The first volume of Q's collected essays was described in *NTA* 20, p. 135. The first seven articles in this volume treat the relation of *Gospel of Thomas* to other materials: the NT [§ 2-644], the Clementines (1958), the Diatessaron [§ 4-238], the Western Text [see § 5-846], the *Heliand* [§ 8-347], Christian asceticism (1965), and Macarius [§ 10-349]. There are also studies on the Hymn of the Pearl (1967), the being and form of God in Jewish-Christian writings (1967), Judaic Christianity [§ 13-412], the Latin Tatian or *Gospel of Thomas* in Limburg [§ 14-688], "love thy brother" in antiquity (1970), gnosis and the new sayings of Jesus [§ 18-363], John and Jewish Christianity (1972), and Mani the apostle of Jesus Christ (1972). Four articles on gnosis and modern times conclude the volume. Both volumes are available from Nederlands Instituut voor het Nabije Oosten, Noordeindsplein 4-6, Leiden.

K. H. RENGSTORF (ED.), *A Complete Concordance to Flavius Josephus. Volume II: E—K* (Leiden: Brill, 1975, 580 gld.), viii and 549 pp. ISBN: 90-04-04349-2.

The general format of the concordance was described in *NTA* 18, p. 129. In the present volume B. Justus has prepared the articles on the words beginning with the



letters from zēta to iota as well as from *katengyaō* to *kreissōn*, H. Schreckenberg those from *ean* to *epochē*, and J. Schwark those from *hepta* to *heōs* as well as those from *kados* to *katapsychō* and from *kremannymi* to *kōphos*. The English translation of the lexicographical definitions has received its final form in the course of revision by G. W. E. Nickelsburg and W. L. Weiler. The final supervision of the manuscript in all its parts has been done by Rengstorf and Justus. A separate list of addenda and corrigenda to volumes I and II is also included. The third volume is in the press, and the rough draft of the fourth volume is nearing completion.

L. H. SCHIFFMAN, *The Halakhah at Qumran*, Studies in Judaism in Late Antiquity 16 (Leiden: Brill, 1975, 64 gld.), xii and 170 pp. Bibliography. Indexed. ISBN: 90-04-04348-9.

The major part of the author's doctoral dissertation presented to Brandeis University in 1974, this study attempts to develop a method for the analysis of Qumran halakah by taking the Sabbath laws as a paradigm. After discussing halakic terminology at Qumran and nonlegal references to the Sabbath in the Dead Sea scrolls, the author turns to the Sabbath laws themselves and provides texts along with philological notes and detailed commentary. He concludes that the "Qumran sect had affinities with the Pharisaic and Essene traditions, yet its separate identity must be recognized. Qumran texts must be read and evaluated as the literature of what L. Ginzberg called, 'an unknown Jewish sect.' "

W. SCHMITHALS, *The Apocalyptic Movement. Introduction and Interpretation*, trans. J. E. Steely (Nashville—New York: Abingdon, 1975, \$8.95), 255 pp. Bibliography. Indexed. LCN: 74-34242. ISBN: 0-687-01630-4.

An English version of *Die Apokalyptik: Einführung und Deutung* [NTA 18, p. 129]. Based on a series of lectures delivered before a group of seriously interested but not technically trained people, this book "takes as its point of departure the position that the apocalyptic conceptions and ideas, considered in context, are an expression of a specific understanding of existence which can also be expressed in nonapocalyptic ways and which appears in manifold forms down to the present day." Steely was the translator of the three other books by Schmithals that have been published by Abingdon.

J. N. SEVENSTER, *The Roots of Pagan Anti-Semitism in the Ancient World*, Supplements to Novum Testamentum 41 (Leiden: Brill, 1975, 84 gld.), vii and 235 pp. Bibliography. Indexed. ISBN: 90-04-04193-1.

After introductory remarks on the appropriateness of the term "anti-Semitism" and on the relevant literary sources, the author explores some of the root causes proposed as explanations for pagan anti-Semitism in antiquity: racial distinctiveness, social status, strangeness, and politics. While admitting that a great diversity of opinions regarding Judaism existed in antiquity, S concludes that "the deepest reason for pagan anti-Semitism lay in the offense caused by the strangeness of the Jews in ancient society." Sevenster is also the author of *Do You Know Greek?* (1968).

R. W. SMITH, *The Art of Rhetoric in Alexandria. Its Theory and Practice in the Ancient World* (The Hague: Nijhoff, 1974, paper 30.15 gld.), xii and 168 pp. Indexed. ISBN: 90-247-5173-X.

Based on the Egyptian papyri and other ancient sources, this study profiles the theory and practice of oral discourse in Alexandria from its founding in 330 B.C. to its intellectual demise around A.D. 400. The chapters deal with Alexandria as the crossroads of the East, temperament and audiences of Alexandria, the secular speakers, the Christian preachers, and Greco-Roman education. The concluding chapter discusses the demise of rhetoric at Alexandria and surveys the positive and negative contributions of Alexandrian rhetorical theory and practice. Smith is associate professor and chairman of the department of speech and theater at Alma College in Michigan.



D. SPERBER, *Roman Palestine 200-400. Money and Prices*, Bar-Ilan Studies in Near Eastern Languages and Culture (Ramat-Gan: Bar-Ilan University, 1974), 331 pp. Bibliographies. Indexed.

The aim of this study, which grew out of the author's doctoral dissertation presented to the University of London, is to bring to bear upon Roman history a selection of significant rabbinic texts and, with their aid, to re-examine certain aspects of economic life in 3rd- and 4th-century Palestine. There are three major sections: currency terminology, gold and silver standards, and prices. The 3rd century in Palestine appears to have been a period of monetary devaluation and general economic decline accompanied by political and military instability, while the 4th century saw a marked improvement in these areas along with radical changes in the structure of the empire. Sperber is associate professor in the departments of Talmud and Jewish history at Bar-Ilan University.

J. G. SUTHERLAND, *De Bijbel en de Antieke Mysterien* (Wassenaar: Servire, 1975, paper 24 gld.), x and 254 pp. Illustrated. Bibliography. Indexed. LCN: 75-530952. ISBN: 90-6077-502-3.

After preliminary remarks on Christ as "the mystery of God," the author discusses the influence of the mysteries in Greece, Persia, and Israel. Then, following examinations of early Christianity in relation to the mystery cults and of Alexandrian Gnosticism's impact on biblical interpretation, the OT and NT expositions of Clement of Alexandria, Origen, and Ps.-Dionysius are investigated with respect to modern esoteric insights. There are also chapters on the Trinity and the nature of Christ. Sutherland is the author of *Nieuw inzicht omtrent de bijbel*.

*Les Textes de Nag Hammadi. Colloque du Centre d'Histoire des Religions (Strasbourg, 23-25 octobre 1974)*, ed. J.-É. Ménard, Nag Hammadi Studies 7 (Leiden: Brill, 1975, 76 gld.), x and 203 pp. Indexed. ISBN: 90-04-04359-4.

Eleven papers prepared for a colloquium held at the University of Strasbourg in 1974. The first four deal with the Nag Hammadi library as a whole: T. Säve-Söderbergh on the *Sitz im Leben* of the Nag Hammadi library, J. M. Robinson on the codicology of the Nag Hammadi codices, R. McL. Wilson on some translation problems in the Nag Hammadi texts, and A. Böhlig on the Greek school and the Nag Hammadi library. The other seven are concerned with specific documents: M. Krause on sacraments in *Exegesis on the Soul*, J.-É. Ménard on *Gospel of Philip* and *Exegesis on the Soul*, F. Wisse on *Exegesis on the Soul*, G. Quispel on *Thunder, Perfect Mind* in relation to Jewish gnosis and Mandaean gnosticism, J.-P. Mahé on the meaning of sexual symbols in some hermetic and gnostic texts, D. A. Bertrand on *Paraphrase of Shem* and *Paraphrase of Seth*, and J. Zandee on *Teachings of Silvanus* and Platonism. There is a four-page foreword by the editor.

V. TRAN TAM TINH, *Isis Lactans. Corpus des monuments gréco-romains d'Isis allaitant Harpocrate*, Études préliminaires aux religions orientales dans l'empire romain 37 (Leiden: Brill, 1973, 120 gld.), xi and 225 pp., 78 plates, map. Bibliography. Indexed. ISBN: 90-04-03746-2.

This catalogue of representations of Isis nursing the infant Horus (Harpocrates in Greek) provides the present location and inventory number of each item, state of preservation, dimensions, detailed description, and bibliographic information. The representations of the nursing Isis are divided into four categories: sitting on a throne (190 items), rising out of a chalice of acanthus leaves (37 items), sitting in a basket (16 items), and standing upright (8 items). Black-and-white photographs are provided. In a 49-page introduction the author discusses nursing goddesses in antiquity, the four major types of representations of Isis, and the iconographical relationships between Isis and Mary. The study was undertaken with the collaboration of Y. Labrecque.



*Understanding the Talmud*, ed. A. Corré (New York: Ktav, 1975, cloth \$15, paper \$5.95), xii and 468 pp. LCN: 78-138459. ISBN: 0-87068-140-0.

Intended as an aid to understanding Talmudic literature and the culture that produced it, this volume presents "some of the best English language contributions to Talmudic study which have appeared over the past eighty years . . . ." The articles (all previously published) are presented according to this pattern: introduction (eight items), the world within (three), the world without (five), movements (seven), law (five), and religious ideas (six). Among the authors are I. Abrahams, A. Cohen, L. Ginzberg, W. G. Braude, S. Zeitlin, R. Marcus, L. Finkelstein, H. L. Ginsberg, D. Daube, S. Schechter, and J. Neusner. A glossary and a note on the language of the Talmud complete the volume.

R. T. WALLIS, *The Idea of Conscience in Philo of Alexandria. Protocol of the Thirteenth Colloquy: 12 January 1975*, Protocol Series 13 (Berkeley, CA: Center for Hermeneutical Studies in Hellenistic and Modern Culture, 1975, paper), iv and 47 pp. LCN: 75-35044. ISBN: 0-89242-012-X.

Wallis argues that Philo does not have a coherent metaphysical theory on the status of conscience and that his distinctiveness lies in the use of the term *elenchos* and in the stress on its role in moral life and on its God-given nature. There are responses by J. M. Dillon, W. S. Anderson, J. Milgrom, S. Sandmel, D. Winston, and W. Wuellner, as well as a 16-page transcript of the discussion inspired by the paper. The volume can be ordered from the Center for Hermeneutical Studies, Graduate Theological Union, 2465 LeConte Avenue, Berkeley, CA 94709.

G. A. WEWERS, *Geheimnis und Geheimhaltung im rabbinischen Judentum*, Religionsgeschichtliche Versuche und Vorarbeiten 35 (Berlin—New York: de Gruyter, 1975, DM 68), xiv and 394 pp. Bibliography. ISBN: 3-11-005858-8.

Originally prepared as a doctoral dissertation under the direction of C. Colpe and presented to the theological faculty at Göttingen in 1974, this study of mystery and secrecy in rabbinic literature begins with analyses of 100 relevant passages. German translations are accompanied by expositions of the esoteric elements encountered in the passages. The second part is a systematic discussion of esoterism in rabbinic Judaism and treats phenomenological aspects (concepts, social setting, representatives), content (creation, Merkabah, the time of the end, the Torah), and structural problems (motivations and directions, process, theological foundations and implications).

M. WILES AND M. SANTER (EDS.), *Documents in Early Christian Thought* (Cambridge—London—New York—Melbourne: Cambridge University Press, 1976, \$22.50), x and 268 pp. LCN: 74-3180. ISBN: 0-521-09915-3.

This volume presents in English translation 58 extracts from the writings of the early Christian Fathers and aims to cover the main areas of Christian thought. Approximately twenty writers are represented, including Irenaeus, Tertullian, Clement of Alexandria, Origen, and Augustine. The material is presented under these headings: God, Trinity, Christ, Holy Spirit, sin and grace, tradition and Scripture, church, sacraments, Christian living, church and society, and final goal. There is a short introduction to each section, placing the extracts that follow in their particular context within the development of Christian thought. The translations are those of the editors, with a small number of adaptations of existing translations. Wiles is Regius professor of divinity at Oxford, and Santer is principal of Westcott House at Cambridge.

#### ADDITIONAL BOOKS RECEIVED

J. BAILLIE, *Invitation to Pilgrimage*, Minister's Paperback Library (Grand Rapids: Baker, 1976, paper \$2.95), 134 pp. Indexed. ISBN: 0-8010-0654-6.



- I. BARCLAY, *He is everything to me. An exposition of Psalm 23* (New York: Scribner's, 1976, paper \$1.95), 96 pp. LCN: 75-29735. ISBN: 0-684-14543-X.
- A. BATTISTA AND B. BAGATTI, *La Fortezza Saracena del Monte Tabor*, Studium Biblicum Franciscanum, Collectio Minor 18 (Jerusalem: Franciscan Printing Press, 1976, paper), 192 pp., 33 plates. Bibliography. Indexed.
- E. BETHGE, *Bonhoeffer: Exile and Martyr*, ed. J. W. De Gruchy (New York: Seabury, 1976, \$7.95), 191 pp. Indexed. LCN: 75-33303. ISBN: 0-8164-1211-1.
- G. W. COATS, *From Canaan to Egypt. Structural and Theological Context for the Joseph Story*, Catholic Biblical Quarterly Monograph Series 4 (Washington: Catholic Biblical Association, 1976, paper \$2.50), ix and 101 pp. Bibliography. Indexed. LCN: 75-11382. ISBN: 0-915170-03-5.
- J. ELLUL, *The Ethics of Freedom*, trans. and ed. G. W. Bromiley (Grand Rapids: Eerdmans, 1976, \$13.50), 517 pp. Bibliography. Indexed. LCN: 75-31592. ISBN: 0-8028-3472-8.
- O. J. KLINKERMAN, *Welcome to a New Life. An Introduction to the Christian Faith* (St. Louis—London: Concordia, 1976, paper \$1), 63 pp. LCN: 75-31786. ISBN: 0-570-03720-4.
- A. LACOCQUE, *Le livre de Daniel*, Commentaire de l'Ancien Testament 15b (Neuchâtel—Paris: Delachaux et Niestlé, 1976, paper), 189 pp. ISBN: 2-603-00007-1.
- H. LINDROTH, *Kyrklig Dogmatik. Den kristna trosåskådningen med särskild hänsyn till det eskatologiska motivet och den frälsningshistoriska grundsynen*, 3 vols., Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 12 (Stockholm: Almqvist & Wiksell, 1975, paper), 224, 327, 370 pp. ISBN: 91-554-0091-4, 91-554-0092-2, 91-554-0093-0.
- J. R. LOESCHEN, *Wrestling with Luther. An Introduction to the Study of His Thought* (St. Louis: Concordia, 1976, \$9.50), 195 pp. Bibliography. Indexed. LCN: 75-33815. ISBN: 0-570-03256-3.
- Miscelánea de Tierra Santa*, Tomo III: *Estudios Orientales Judaicos y de Tierra Santa*, Primera Parte: *I Historica. II Biographica. III Operositas. Vida y escritos del Autor. Por Agustín Arce OFM en sus sesenta años de escritor y cincuenta en Jerusalem*, Ex archivis custodiae terrae sanctae 9 (Jerusalem: Franciscan Printing Press, 1974, paper \$12), 490 pp., 43 figs. Bibliography. Indexed.
- G. OTTO, *Einführung in die Praktische Theologie. Ein Arbeitsbuch*, Urban-Taschenbücher, T-Reihe 621 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1976, paper DM 6.50), 108 pp. Bibliographies. ISBN: 3-17-002754-9.
- R. PACIORKOWSKI, *Guerisons paranormales dans le christianisme contemporain* (Warsaw: Academie de Theologie Catholique, 1976, paper), 168 pp. Bibliography. Indexed.
- M. PLATHOW, *Das Problem des concursus divinus. Das Zusammenwirken von göttlichem Schöpferwirken und geschöpflichem Eigenwirken in K. Barths "Kirchlicher Dogmatik,"* Forschungen zur systematischen und ökumenischen Theologie 32 (Göttingen: Vandenhoeck & Ruprecht, 1976, paper DM 42), 213 pp. Bibliography. ISBN: 3-525-56240-3.
- P. SCHERER, *For We Have This Treasure. The Yale Lectures on Preaching, 1943*, Notable Books on Preaching (Grand Rapids: Baker, 1976, paper \$2.95), xii and 212 pp. ISBN: 0-8010-8073-8.
- H. SCHOLL, *Reformation und Politik. Politische Ethik bei Luther, Calvin und den Frühhugenotten*, Urban-Taschenbücher, T-Reihe 616 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1976, paper DM 12), 148 pp. Bibliography. Indexed. ISBN: 3-17-001962-7.
- C. SCHWARTZ AND B. G. SCHWARTZ, *A Modern Interpretation of Judaism. Faith through Reason* (New York: Schocken, 1976, paper \$3.95), xiv and 189 pp. LCN: 75-35447.



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- M. Ward (ed.), *Biblical Studies in Contemporary Thought*, p. 227.
- R. A. Ward, *Commentary on 1 & 2 Timothy & Titus*, p. 120.
- Weisbrod Robinson and Flanagan (eds.), *No Famine in the Land*, p. 231.
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- Welch, *Luke*, p. 368.
- Wells, *Did Jesus Exist?*, p. 242.
- Wenz, *Theologie des Reiches Gottes*, p. 252.
- Wewers, *Geheimnis und Geheimhaltung im rabbinischen Judentum*, p. 387.
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| African Ecclesiastical Review (Kampala)                                    | Cahiers Évangile (Paris)                                       |
| American Benedictine Review (Atchison, KS)                                 | Calvin Theological Journal (Grand Rapids)                      |
| American Ecclesiastical Review (Washington)                                | Candler Review (Atlanta)                                       |
| American Journal of Archaeology (New York)                                 | Carmelus (Rome)  |
| Andover Newton Quarterly (Newton Centre, MA)                               | Catholic Biblical Quarterly (Washington)                       |
| Andrews University Seminary Studies (Berrien Springs, MI)                  | Catholica (Münster)  |
| Angelicum (Rome)   | Catholic Theological Society of America Proceedings (New York) |
| Anglican Theological Review (Milwaukee)                                    | Chicago Studies (Mundelein, IL)                                |
| Annual of Leeds University Oriental Society (Leeds)                        | Christianity Today (Washington)                                |
| Annual of the Swedish Theological Institute (Jerusalem)                    | Christian Scholar's Review (Santa Barbara)                     |
| Antonianum (Rome)  | Christus (Paris)   |
| Ashland Theological Bulletin (Ashland, OH)                                 | Churchman (London)   |
| Assemblées du Seigneur (Paris)   | Ciudad de Dios (Madrid)  |
| 'Atiqot (Jerusalem)  | Civiltà Cattolica (Rome)                                       |
| Augustinianum (Rome)   | Clergy Review (London)   |
| Australasian Catholic Record (Sydney)                                      | Collationes (Bruges)   |
| Australian Biblical Review (Melbourne)                                     | Collectanea Theologica (Warsaw)                                |
| Australian Journal of Biblical Archaeology (Sydney)                        | Colloquium (Auckland)  |
| Benedictina (Rome)   | Communio (Seville)   |
| Bibbia e Oriente (Genoa)   | Communio Viatorum (Prague)                                     |
| Bibel und Kirche (Stuttgart)   | Concilium (Nijmegen)   |
| Bibel und Leben (Düsseldorf)   | Currents in Theology and Mission (St. Louis)                   |
| Bibel und Liturgie (Klosterneuburg)  | Dansk Teologisk Tidsskrift (Copenhagen)                        |
| Bible Today (Collegeville, MN)   | Deltion Biblikon Meleton (Athens)                              |
| Bible Translator (London)  | Diakonia (Vienna)  |
| Biblia Revuo (Ravenna)   | Dialog (Minneapolis)   |
| Biblica (Rome)   | Direction (Fresno)   |
| Biblical Archaeologist (Cambridge, MA)                                     | Divinitas (Rome)   |
| Biblical Research (Chicago)  | Divus Thomas (Piacenza)  |
| Biblical Theology (Belfast)  | Doctor Communis (Rome)   |
| Biblical Theology Bulletin (Rome)  | Doctrine and Life (Dublin)                                     |
| Bibliotheca Orientalis (Leiden)  | Downside Review (Bath)   |
| Bibliotheca Sacra (Dallas)   | Duke Divinity School Review (Durham, NC)                       |
| Biblische Zeitschrift (Paderborn)  | Dunwoodie Review (New York)                                    |
| Bijdragen (Nijmegen)   | Ecumenical Review (Geneva)                                     |
| Bulletin de Littérature Ecclésiastique (Toulouse)                          | Ecumenist (New York)   |
| Bulletin of the American Schools of Oriental Research (Cambridge, MA)      | Église et Théologie (Ottawa)                                   |
| Bulletin of the John Rylands University Library of Manchester (Manchester) | Encounter (Indianapolis)                                       |
| Burgense (Burgos)  | Ephemerides Carmeliticae (Rome)                                |
| Buried History (Melbourne)   | Ephemerides Liturgicae (Rome)                                  |
| Cahiers de Joséphologie (Montreal)   | Ephemerides Mariologicae (Madrid)                              |
| Cahiers du Cercle Ernest-Renan (Paris)                                     | Ephemerides Theologicae Lovanienses (Louvain)                  |
|  | Erbe und Auftrag (Beuron)                                      |
|  | Escritos del Vedat (Torrente)                                  |
|  | Esprit et Vie (Langres)  |
|  | Estudios Bíblicos (Madrid)                                     |
|  | Estudios Eclesiásticos (Madrid)                                |
|  | Estudios Teológicos (Guatemala City)                           |
|  | Études (Paris)   |
|  | Études Théologiques et Religieuses (Montpellier)               |



- JOURNALS (Continued)**
- Euntes Docete (Rome)
- Evangelical Quarterly (London)
- Evangelische Theologie (Munich)
- Expository Times (Birmingham)
- Foi et Vie (Paris)
- Freiburger Rundbrief (Freiburg)
- Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
- Furrow (Maynooth)
- Geist und Leben (Munich)
- Gereformeerd Theologisch Tijdschrift (Amsterdam)
- Greek Orthodox Theological Review (Brookline, MA)
- Greek, Roman and Byzantine Studies (Durham, NC)
- Gregorianum (Rome)
- Harvard Theological Review (Cambridge, MA)
- Hebrew Union College Annual (Cincinnati)
- Herder Korrespondenz (Freiburg)
- Heythrop Journal (London)
- History of Religions (Chicago)
- Homiletic and Pastoral Review (New York)
- Horizons (Villanova, PA)
- Immanuel (Jerusalem)
- Indian Journal of Theology (Serampore)
- Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
- International Catholic Review/Communio (Spokane)
- Internationale Katholische Zeitschrift/Communio (Rodenkirchen)
- Internationale Kirchliche Zeitschrift (Bern)
- Interpretation (Richmond)
- Irénikon (Chevetogne)
- Irish Theological Quarterly (Maynooth)
- Israel Exploration Journal (Jerusalem)
- Istina (Boulogne-sur-Seine)
- Jahrbuch für Antike und Christentum (Münster)
- Jeevadhara (Alleppey)
- Jewish Quarterly Review (Philadelphia)
- Journal for the Study of Judaism (Leiden)
- Journal of Biblical Literature (Missoula)
- Journal of Ecclesiastical History (London)
- Journal of Ecumenical Studies (Philadelphia)
- Journal of Hellenic Studies (London)
- Journal of Jewish Studies (London)
- Journal of Near Eastern Studies (Chicago)
- Journal of Religion (Chicago)
- Journal of Religious Thought (Washington)
- Journal of Roman Studies (London)
- Journal of Semitic Studies (Manchester)
- Journal of the American Academy of Religion (Missoula)
- Journal of the American Oriental Society (Baltimore)
- Journal of the Christian Brethren Research Fellowship (Pinner, Mx.)
- Journal of the Evangelical Theological Society (Wheaton, IL)
- Journal of the Interdenominational Theological Center (Atlanta)
- Journal of Theological Studies (Oxford)
- Journal of Theology for Southern Africa (Rondebosch)
- Judaism (New York)
- Kairos (Salzburg)
- Katholische Gedanke (Bonn)
- Kerygma und Dogma (Göttingen)
- Laurentianum (Rome)
- Laval Théologique et Philosophique (Quebec)
- Levant (London)
- Lexington Theological Quarterly (Lexington, KY)
- Linguistica Biblica (Bonn)
- Louvain Studies (Louvain)
- Lumen Vitae (Brussels)
- Lumière et Vie (Lyons)
- Lutheran Quarterly (Gettysburg)
- Lutheran Theological Journal (North Adelaide, S. Australia)
- Lutheran World (Geneva)
- Lutherische Rundschau (Geneva)
- Maison-Dieu (Paris)
- Manresa (Madrid)
- Marianum (Rome)
- Mélanges de Science Religieuse (Lille)
- Melita Theologica (Valletta)
- Miscelánea Comillas (Comillas, Santander)
- Modern Churchman (Ludlow)
- Münchener Theologische Zeitschrift (Munich)
- Muséon (Louvain)
- Nederduits Gereformeerde Teologiese Tydskrif (Stellenbosch)
- Nederlands Theologisch Tijdschrift (The Hague)
- Neotestamentica (Pretoria)
- New Blackfriars (Oxford)
- New Divinity (Dublin)
- New Testament Studies (Cambridge)
- Norsk Teologisk Tidsskrift (Oslo)
- North East Asia Journal of Theology (Tokyo)
- Nouvelle Revue Théologique (Louvain)
- Nova et Vetera (Geneva)
- Novum Testamentum (Leiden)
- Numen (Leiden)
- Ohio Journal of Religious Studies (Cleveland)



- JOURNALS (Continued)
- One in Christ (Sheffield)
- Orientalia (Rome)
- Orientalia Christiana Periodica (Rome)
- Orientalistische Literaturzeitung (Berlin)
- Ostkirchliche Studien (Würzburg)
- Palestine Exploration Quarterly (London)
- Palestra del Clero (Rovigo)
- Perkins Journal (Dallas)
- Perspectives in Religious Studies (Danville, VA)
- Presbyterion (St. Louis)
- Princeton Seminary Bulletin (Princeton)
- Rassegna di Ascetica e Mistica (Florence)
- Rassegna di Teologia (Naples)
- Razon y Fe (Madrid)
- Recherches de Science Religieuse (Paris)
- Recherches de Théologie Ancienne et Médiévale (Louvain)
- Reformed Theological Review (Hawthorn, Victoria)
- Religion (Lancaster)
- Religion in Life (Nashville)
- Religious Studies (London)
- Religious Studies Review (Waterloo, Ont.)
- Restoration Quarterly (Abilene, TX)
- Review and Expositor (Louisville)
- Review for Religious (St. Louis)
- Revista Bíblica (Buenos Aires)
- Revista de Cultura Bíblica (São Paulo)
- Revista de Espiritualidad (Madrid)
- Revista Eclesiástica Brasileira (Petrópolis)
- Revista Española de Teología (Madrid)
- Revue Bénédictine (Maredsous)
- Revue Biblique (Jerusalem)
- Revue de l'Histoire des Religions (Paris)
- Revue de l'Université d'Ottawa (Ottawa)
- Revue de Qumran (Paris)
- Revue de Théologie et de Philosophie (Lausanne)
- Revue des Études Augustiniennes (Paris)
- Revue des Études Juives (Paris)
- Revue des Sciences Philosophiques et Théologiques (Paris)
- Revue des Sciences Religieuses (Strasbourg)
- Revue d'Histoire de la Spiritualité (Paris)
- Revue d'Histoire Ecclésiastique (Louvain)
- Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
- Revue Réformée (Saint-Germain-en-Laye)
- Revue Théologique de Louvain (Louvain)
- Revue Thomiste (Toulouse)
- Ricerche Bibliche e Religiose (Milan)
- Rivista Biblica (Brescia)
- Rivista di Archeologia Cristiana (Rome)
- Rivista di Storia e Letteratura Religiosa (Turin)
- Roczniki Teologiczno-Kanoniczne (Lublin)
- Römische Quartalschrift (Rome)
- Sacra Doctrina (Bologna)
- St. Vladimir's Theological Quarterly (Crestwood, NY)
- Salesianum (Rome)
- Salmanticensis (Salamanca)
- Sapienza (Naples)
- Science et Esprit (Montreal)
- Scottish Journal of Theology (Edinburgh)
- Scripta Theologica (Pamplona)
- Scriptorium (Antwerp)
- Scripture Bulletin (London)
- Scuola Cattolica (Milan)
- Sefarad (Madrid)
- Semeia (Missoula)
- Semitica (Paris)
- Semitics (Pretoria)
- South East Asia Journal of Theology (Manila)
- Southwestern Journal of Theology (Fort Worth)
- Springfielder (Springfield, IL)
- Stimmen der Zeit (Munich)
- Stromata (San Miguel, Argentina)
- Studia Liturgica (Rotterdam)
- Studia Papyrologica (Rome)
- Studia Patavina (Padua)
- Studia Philonica (Chicago)
- Studia Theologica (Lund)
- Studia Theologica Varsaviensia (Warsaw)
- Studies in Religion/Sciences Religieuses (Toronto)
- Studii Biblici Franciscani Liber Annuus (Jerusalem)
- Studium (Madrid)
- Studium Ovetense (Oviedo)
- Svensk Exegetisk Arsbok (Uppsala)
- Svensk Teologisk Kvartalskrift (Lund)
- Teología y Vida (Santiago)
- Testimonianze (Florence)
- Themelios (London)
- Theological Studies (Washington)
- Theologie und Glaube (Paderborn)
- Theologie und Philosophie (Frankfurt)
- Theologisch-Praktische Quartalschrift (Linz)
- Theologische Beiträge (Wuppertal)
- Theologische Literaturzeitung (Leipzig)
- Theologische Quartalschrift (Tübingen)
- Theologische Revue (Münster)



**JOURNALS (Continued)**  
 Theologische Rundschau (Tübingen)  
 Theologische Zeitschrift (Basel)  
 Theology (London)  
 Theology Today (Princeton)  
 Thought (New York)  
 Tidsskrift for Teologi og Kirke (Oslo)  
 Tijdschrift voor Theologie (Nijmegen)  
 Traditio (New York)  
 Tradition (New York)  
 Trierer Theologische Zeitschrift  
   (Trier)  
 Tyndale Bulletin (Cambridge)  
 Una Sancta (Niederaltaich)  
 Union Seminary Quarterly Review  
   (New York)  
 Verkündigung und Forschung  
   (Munich)  
 Vetera Christianorum (Bari)  
 Vetus Testamentum (Leiden)  
 Vidyajyoti (Delhi)  
 Vie Spirituelle (Paris)  
 Vigiliae Christianae (Amsterdam)  
 Vox Evangelica (London)  
 Vox Reformata (Geelong, Victoria)

Way (London)  
 Westminster Theological Journal  
   (Philadelphia)  
 Wissenschaft und Weisheit  
   (Düsseldorf)  
 Worship (Collegeville, MN)  
 Wort und Dienst (Bethel)  
 Zeitschrift der Deutschen Morgenländ-  
   ischen Gesellschaft (Wiesbaden)  
 Zeitschrift des Deutschen Palästina-  
   Vereins (Wiesbaden)  
 Zeitschrift für die Alttestamentliche  
   Wissenschaft (Berlin)  
 Zeitschrift für die Neutestamentliche  
   Wissenschaft (Berlin)  
 Zeitschrift für Katholische Theologie  
   (Innsbruck)  
 Zeitschrift für Kirchengeschichte  
   (Stuttgart)  
 Zeitschrift für Religions- und Geistes-  
   geschichte (Erlangen)  
 Zeitschrift für Theologie und Kirche  
   (Tübingen)  
 Zycie i Mysl (Warsaw)

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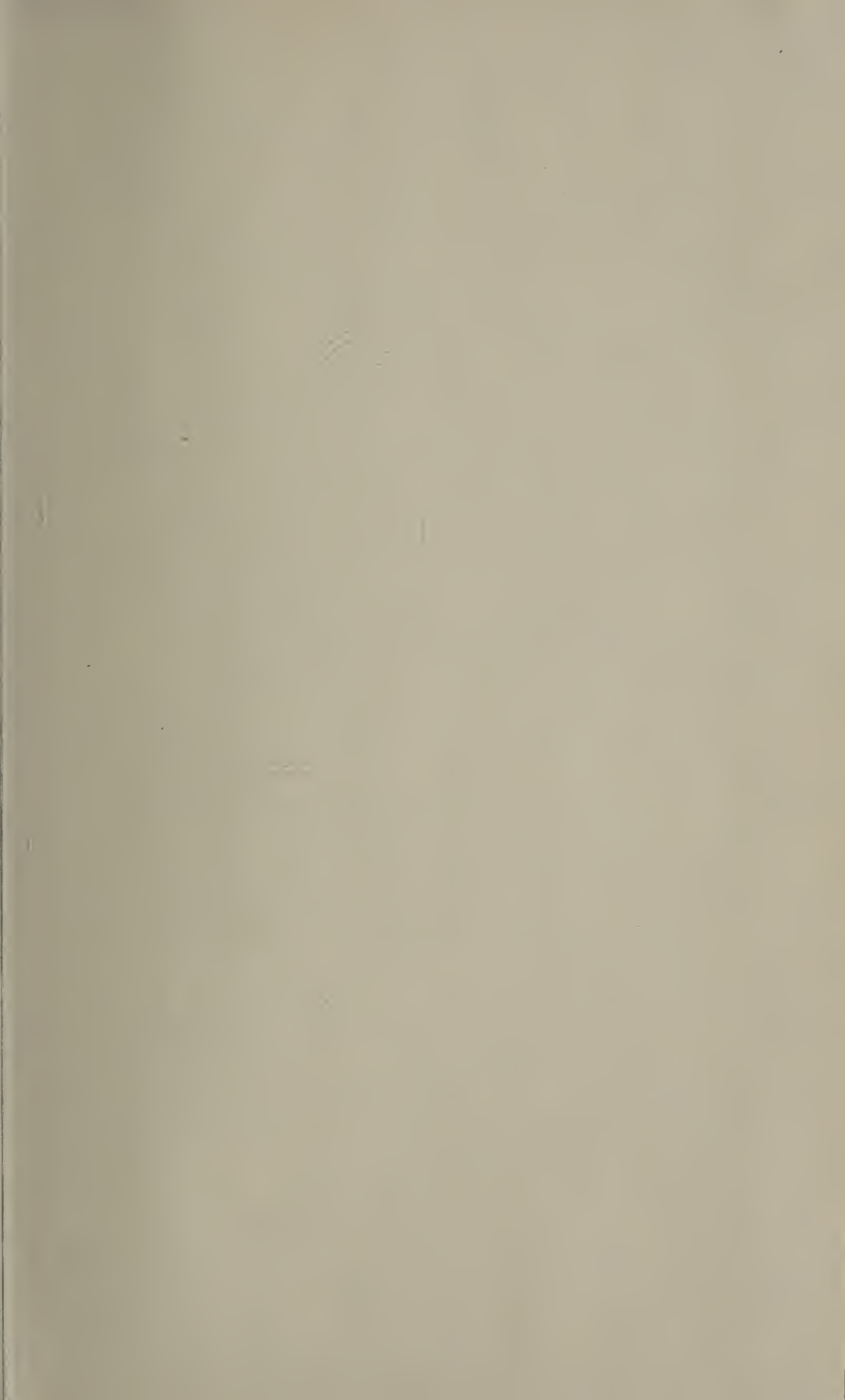
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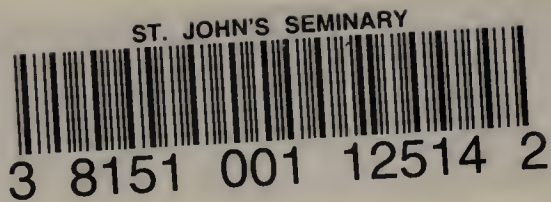
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